# The Relief Society Magazine

VOL. 46 NO. 9

Lessons for December

SEPTEMBER 1959

# *Harvest*

*Hazel Loomis*

How gay your stripes — your checks —
Your streaming yellow ribbons!
How rich your green — how good the earth and grand!
How wide your fields — your farms
Are miles — not acres — your big heart bursting
With the bounties of the land!

Rise elevators, rise, like men in armor!
Steel girders taut outside a heavy load.
Wise is the man, from youth, who garners,
Storing safely in a bin, weighing,
Harvesting the golden kernels,
Until all is gathered in.

---

The Cover: Farm Scene in Minnesota, Photograph by Harland Nasvik
Courtesy Photo Service, General Mills, Inc.
Submitted by Vadna C. Matson

Frontispiece: White Bird Canyon in the Valley of the Salmon River, Idaho
Photograph by Joseph Muench

Cover Design by Evan Jensen

Cover Lithographed in Full Color by Deseret News Press

# From Near and Far

Thank you so very much for the fine articles in the "Woman's Sphere" (July 1959). Congratulations to President Spafford on the new high appointments.

—Leona H. Carlson
Utah's Mother of the Year
Richmond, Utah

We all enjoy *The Relief Society Magazine* so very much and surely appreciate the very real and lasting part it plays in our lives. We have been so greatly enriched with the lovely stories and poetry contained therein and look forward eagerly to its coming every month. We have many converts and many investigators here in our ward, and the Relief Society lessons and the *Magazine* are two of the most convincing arguments we have to offer.

—Sandra McDonald
Washington, D.C.

I enjoy reading every article in the *Magazine*. The recent series of articles on sewing (March 1958 - May 1959, by Jean Ridges Jennings) has been especially interesting to me, as I have six children to sew for — two girls and four boys.

—Mrs. Lyle Murdock
Driggs, Idaho

When my seventeen-year-old daughter finished reading "Such a Heavenly Secret," by Mabel Law Atkinson in the July issue of the *Magazine*, she said with the enthusiasm of youth, "Mother, this *Magazine* has more bounce to the ounce than anything else in print. The lessons are so well written, they are just marvelous, and the stories — well, there is nothing else like them. They are all written on the family plan, clean, wholesome, and uplifting. Even the poetry is outstanding." I never attempt to read the *Magazine* until she has finished it. If I want it for something special, I will find it in her room. I was pleased to know that she was covering it so thoroughly.

—Eva N. Dalton
President
Panguitch Stake Relief Society
Circleville, Utah

I feel I must let you know how much I enjoy the new format of the *Magazine*. The covers are so very beautiful. I have always loved the *Magazine* and could not see how it could be improved, but it certainly has. The quality of the poems, stories, articles, and pictures is something to be proud of. I must comment on the wonderful lessons. All the courses are so interesting and worthwhile. As literature class leader, I am especially happy with the marvelous courses in American literature. For the first time, history, English literature, American literature, and the early beginnings of our country are falling into place as a complete and unified whole. I found the article "Would You Write Poetry" by Sylvia Probst Young in the May issue very helpful and would like to see more on this subject.

—Erma Braack
Raymond, Washington

I am very glad for the *Magazines*. There is a lot to learn in them, and it is very kind of my cousin to send the *Magazines* to me. I tell all my friends what is in the *Magazines*, and they are very interested. I would certainly miss my *Magazines* if I didn't have them.

—Annie Elizebeth Kaehme
Kolding, Denmark

I have enjoyed so often the poetry in *The Relief Society Magazine*. Of course the *Magazine* is indispensable to me in my Relief Society teaching which I have been doing for several years. For the past four or five years I have been teaching the literature lessons, which have always been my first love.

—Mrs. John Burns
Torrance, California

I have spent many pleasant hours reading *The Relief Society Magazine* and have always found in it guidance and inspiration for my life. Many thoughts I find in this *Magazine* return when they are most needed to help me acquire a cheerful attitude toward everyday duties.

—Maralyn Hall
Emmett, Idaho

# THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

RELIEF SOCIETY GENERAL BOARD

Belle S. Spafford - - - - - - - - - President
Marianne C. Sharp - - - - - - - - - First Counselor
Louise W. Madsen - - - - - - - - - - Second Counselor
Hulda Parker - - - - - - - - Secretary-Treasurer

Anna B. Hart, Josie B. Bay, Winniefred S. Manwaring, Afton W. Hunt
Edith S. Elliott, Christine H. Robinson, Elna P. Haymond, Wealtha S. Mendenhall
Florence J. Madsen, Alberta H. Christensen, Annie M. Ellsworth, Pearle M. Olsen
Leone G. Layton, Mildred B. Eyring, Mary R. Young, Elsa T. Peterson
Blanche B. Stoddard, Charlotte A. Larsen, Mary V. Cameron, Irene B. Woodford
Ivon W. Peterson, Edith P. Backman, Fanny S. Kienitz
Adeine M. Young

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - - - Marianne C. Sharp
Associate Editor - - - - - - - - - - - - Vesta P. Crawford
General Manager - - - - - - - - - - - - Belle S. Spafford

VOL. 46 SEPTEMBER 1959 NO. 9

## Contents

**SPECIAL FEATURES**

Birthday Congratulations to President David O. McKay ... 573
Care of the Aged in Relation to Eternal Values ... Delbert L. Stapley 574
The North Central States Mission ... Preston R. Nibley 582
The Real Worth of **The Relief Society Magazine** ... Daniel H. Ludlow 589
Fresh Up With Sunday ... 599

**FICTION**

Next ... Verona T. Bowen 584
Mother's Late Day ... Elizabeth C. McCrimmon 603
"A" Is for Apron — Part II ... Ilene H. Kingsbury 610

**GENERAL FEATURES**

From Near and Far ... 570
Sixty Years Ago ... 594
Woman's Sphere ... Ramona W. Cannon 595
Editorial: A Standard for Government ... Vesta P. Crawford 596
The Four Standard Works of the Church to Be Issued in New Edition ... 597
New Serial "The New Day" to Begin in October ... 604
Notes From the Field: Relief Society Activities ... Hulda Parker 614
Birthday Congratulations ... 640

**FEATURES FOR THE HOME**

Recipes From the North Central States Mission ... Diana F. Child 600
Rocking-Chair Land ... Vernessa M. Nagle 605
Bulbs for Winter Blooming ... Vesta P. Crawford 606
Althea Bingham Bitton — Woman of Artistic Hobbies ... 609

**LESSONS FOR DECEMBER**

Theology — Some Future Events ... Roy W. Doxey 621
Visiting Teacher Messages — "He That Receiveth My Law and Doeth It, the Same Is My Disciple" ... Christine H. Robinson 627
Work Meeting — Fire Hazards ... Charlotte A. Larsen 628
Literature — Benjamin Franklin, Retired ... Briant S. Jacobs 630
Social Science — No Lesson Outlined ... 638

**POETRY**

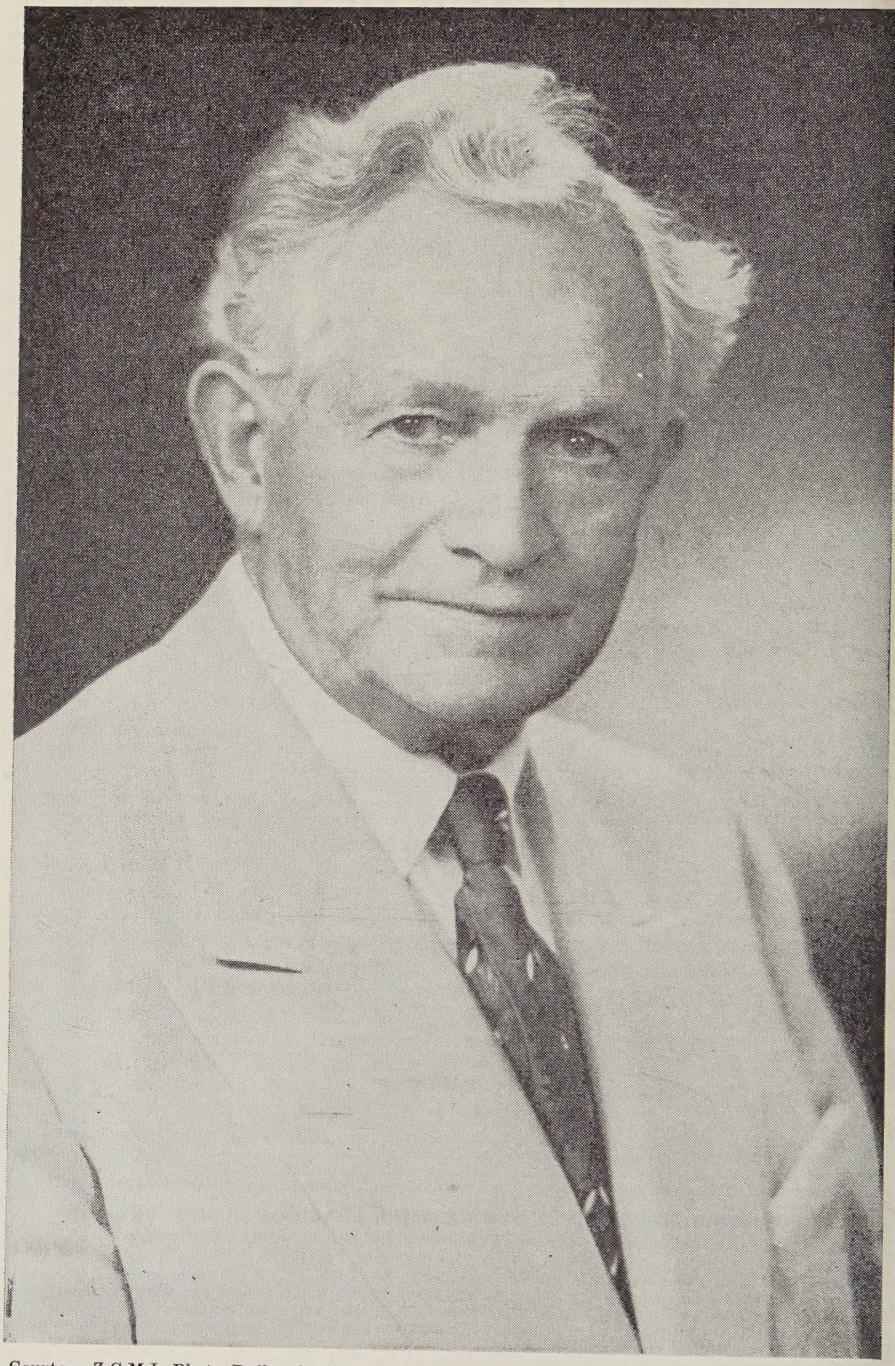
Harvest — Frontispiece ... Hazel Loomis 569
September Afternoon ... Dorothy J. Roberts 581
Enlisted ... Eva Willes Wangsgaard 588
The Edge of Summer ... Grace Ingles Frost 593
Summer Was Too Brief ... Mabel Law Atkinson 598
The Windows of Heaven ... Vera Geddes Merrill 609

**PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY**

Copyright 1959 by General Board of Relief Society of The Church of Jesus Christ of Latter-day Saints.

Editorial and Business Offices: 76 North Main, Salt Lake City 11, Utah: Phone EMpire 4-2511; Subscriptions 246; Editorial Dept. 245. Subscription Price: $2.00 a year; foreign, $2.00 a year; 20c a copy; payable in advance. The **Magazine** is not sent after subscription expires. No back numbers can be supplied. Renew promptly so that no copies will be missed. Report change of address at once, giving old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Manuscripts will not be returned unless return postage is enclosed. Rejected manuscripts will be retained for six months only. The **Magazine** is not responsible for unsolicited manuscripts.



Courtesy Z.C.M.I. Photo Reflex Studio

PRESIDENT DAVID O. McKAY

# *Birthday Congratulations to President David O. McKay*

On His Eighty-Sixth Birthday, September 8, 1959

HE General Board of Relief Society and Relief Society sisters in all the stakes and missions of the Church extend birthday congratulations to sident David O. McKay on his eighty-sixth birthday. They are grateful his inspired spiritual leadership and for his wise counsel. Relief Society ers in many lands rejoice in their privilege of living upon the earth in days of the restored gospel, comforted and uplifted by the words and faith of the Prophet, Seer, and Revelator of the Lord.

The influence of President McKay's noble life and the power of his chings are a continued blessing to Latter-day Saint families. The sisters Relief Society give thanks for the direction he has given for the perfect- of their homes, for rearing their children, and for spiritual enlighten- nt. They are particularly grateful for the guidance he has given for ir development and service in Relief Society.

With seeking hearts they cherish his counsel:

"God can be and is everywhere present with his Spirit, but . . . there is one in life who can make us feel nearer heaven than can mother, a e mother. . . .

"Wifehood is glorious, but motherhood is sublime. . . .

"Our children hunger for true religion, and there is no better place to till it into their hearts than in the home. . . . I pray God's blessing to rest on each of you . . . upon your daughters and your sons. . . .

"I have nothing but commendation in my heart for the work of the lief Society. . . . Divine sanction was bestowed upon the Relief Society by Prophet of the Lord. No wonder you have wielded and will continue wield such influence in the Church and country. . . . There is not a note hamlet in any part of this Church but is benefited by the lifting uence of the Relief Society. . . .

"God bless you mothers — home builders, angels of mercy. May your uence continue to spread, and your sweet, tender services bring comfort l consolation to those in need, I pray in the name of Jesus Christ. . . ."

# Care of the Aged in Relation to Eternal Values

*Delbert L. Stapley*
Of the Council of the Twelve

[Address Delivered at the Rocky Mountain Regional Conference on Aging, May 8, 1959]

MY assignment is to give an inspirational message to this conference of delegates, assembled here in the interest of improved care and increased opportunities for the aged of America.

Benefited by medical science, we have learned much about the care of people; therefore, the span of life continues to be lengthened, which adds daily to the growing number of elderly folk. We have not, however, learned sufficiently how to plan adequately and offer them satisfying opportunities to enjoy life productively and to the fullest for beneficial blessings and happiness. Their security and happiness are the prime concern of this and future generations.

As I meditated what I should say to this group, the task assumed challenging proportions. The purpose of your gathering is most commendable, concerned as you are with humanities as it relates to the care and future of the aged. You are answering in a practical way Cain's question to the Lord: "Am I my brother's keeper?" You are also fulfilling the second great commandment as enunciated by Jesus, "Thou shalt love thy neighbour as thyself." This admonition is second only to the first and great commandment to ". . . love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Love of brother or sister or neighbor, then, is second only to the love of God.

John the beloved apostle put it this way: "And this commandment have we from him, That he who loveth God love his brother also" (I John 4:21). The apostle John also asked this significant question: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Then he kindly admonished and counseled, "My little children, let us not love in word, neither in tongue; *but in deed and in truth*" (I John 3:17-18).

This giving of ourselves in the interest of others fulfills another teaching of the Savior:

> . . . but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10:43-45).

Now, why all this concern about the social and economic problems of the aged? What has inspired and

ivated men and women like selves to plan and program by environments and creative, ful, and joyful living for the ing years of mortal life? Could e we see more clearly with the of faith the Fatherhood of God the brotherhood of man, and aps more significantly compre- d the purpose of man upon the h and the obligation each of us for the other?

*Happiness,*" taught Joseph Smith, m the Latter-day Saints accept true prophet of God, "*is the ct and design of our existence; will be the end thereof, if we ue the path that leads to it.*" s is an exalted and significant ght with hopeful assurance to faithful and devoted of God's dren. This statement accords the teachings of the Savior, said, "I am come that they ht have life, and that they ht have it more abundantly" hn 10:10).

WHY should man be so favored? Because man, according to re- led knowledge, is a child of God, "Men are," said an ancient phet, "that they might have joy" Nephi 2:25). *Man, of all God's ations, is his greatest miracle,* for is created in the image and like- s of his eternal Parent and en- ved with the gifts, qualities, and vers also characteristic of the rnal Father of the spirits of all nkind.

f we were to break the human ly down into its component parts study its many and varied func- ns and processes, we would stand azed at its beauty of form, its y of superior workmanship, its fection of performance, and pow- er of reproduction! President J. Reuben Clark, Jr., of the First Presidency of The Church of Jesus Christ of Latter-day Saints, speaking to the theme, "Man, God's Greatest Miracle," made this profound observation:

> It is not possible for me even to suggest the infinity of physical detail known only through the microscope that makes up the universe of physical man. They form worlds of marvels upon marvels of greatest beauty and artistry. The mind stands aghast at the microscopic immensity of their creations. *The wonders of our majestic material universe, stretching out through space across billions of light years, with its billions of galaxies, seem to my own mind with its great limitations no more wonderful and, as thus far discovered and known, not so complex or so intimately related as the cellular (all but infinitely small) universes that build up this body of ours.* Each organ and gland and circulatory system and bone and muscle and sinew and tendon a galaxy, all bound together in a most intimate relation that baffles the human mind to comprehend. To my own mind, the majesty of the physical world is far overmatched by the yet unsolved miracles involved in the body and its operation (President J. Reuben Clark, Jr., *Man, God's Greatest Miracle,* Pamphlet, pp. 8-9).

MAN only, of all living things, is created in the likeness and image of his Creator and is a spirit child of God. It is a lofty, dignifying, and satisfying thought and concept that man's beginning was in the image of God and not from some lower form of life, as some would have us believe. The spirit, according to Mormon concept, lived as an active, intelligent entity in God's eternal realm long before mortal existence here on earth. God provided the earth as a habitation for his spirit children, where they could come and receive bodies of flesh and bone,

and gave them this mortal life also for a probationary state with the right of free agency or freedom of choice in the world with its opposites of good and evil, with promises of rewards for fulfilling the good life.

When Adam and Eve fell that men might be, it opened the door for peopling the earth with God's spirit children. One effect resulting from the transgression and fall of Adam and Eve brought about mortality and the blessing of children. Mortal parents, however, as agents of God, provide the physical body only, beautifully formed, but inanimate until God puts an assigned spirit into the body and breathes into it the breath of life and the individual becomes a living soul.

Abraham, the father of the faithful, had this knowledge revealed to him:

> And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul (Abraham 5:7).

The Lord has revealed in our day that the body and the spirit associated together constitute the soul of man (D & C 88:15). The spirit, according to revealed knowledge, is in the same form as the mortal body (I Nephi 11:11 and Ether 3:16), and is matter, "but it is more fine or pure, and can only be discerned by purer eyes" (D & C 131:7). The body without the spirit, which spirit is also the intelligent entity, is lifeless. This accords with the teachings of the apostle James who said: "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26). This teaching is also confirmed by the Savior in these words: "It is the spirit that quickeneth, the flesh profiteth nothing" (John 6:63).

THE spirit of man is the power of life; therefore, the spirit of an individual has the capacity to heal and to restore the mortal body when afflicted with sickness, wounds, or physical ailments. Permit me to give you two examples from the scriptures supporting this thought: When Jairus, a ruler of the synagogue, sought out Jesus, beseeching him to come to his home because his twelve-year-old daughter lay dying, Jesus consented but was delayed while en route to the ruler's home, and word came to Jairus informing him, "Thy daughter is dead; trouble not the Master." Jesus heard this announcement and said, "Fear not: believe only, and she shall be made whole." When Jesus informed the mourners, "She is not dead, but sleepeth . . . they laughed him to scorn, knowing that she was dead." After putting them all out of the room, except Peter, James, and John and the parents, he took the maiden by the hand and commanded her to arise. Luke, the physician, recording this miracle, said: "And her spirit came again, and she arose straightway." Yes, the spirit of the child came again, and with the added strength Christ gave it, her little body was healed of the illness which had claimed her life, and the child was restored to her astonished parents. The Savior then commanded she be given meat to nourish her body (Luke 8:49-56).

Of the Christ it has been said, In him was life; and the life was ne light of men" (John 1:4).

The second example is the classic nse of Lazarus, the brother of Mary nd Martha. Mary and Martha had nt for Jesus to come because their rother was desperately ill. When esus arrived he found that Lazarus as dead and that his body had been the grave four days. Martha said o him as they approached the grave, Lord, by this time he stinketh: for e hath been dead four days." Nevrtheless, the Lord, with authority nd power, commanded Lazarus to ome forth, "And he that was dead ame forth, bound hand and foot with graveclothes: and his face was ound about with a napkin. Jesus aith unto them, Loose him, and let im go." Jesus had called back the pirit of Lazarus, which on entering he body — after decay and perhaps utrefaction had set in — was given he power to overcome every physcal handicap and animate the body o normal life and activity (John 1:1-44).

Christ's statement, "Physician, eal thyself," is most significant and nore far-reaching in its implication han we at first glance realize, for he power of healing is in the spirit f life which animates the body of nan. The seeds of death are sown n every mortal body, but medical cience has discovered medicines, nethods, and techniques which, vhen skillfully and intelligently aplied, establish a favorable climate or the body, by the power of the pirit which is in it, to heal itself, f *the person is not appointed unto leath.*

Now, I am sure you are still wonlering what is the significance of this approach for an inspirational message, and what relationship these thoughts have to the purpose of this conference. I had hoped it would establish the dignity and the importance of man in his true perspective, a child of God. Man, a spirit child of God, is eternal because he is the son of an Eternal Father, and, as an heir, partakes of God's divine and eternal nature. The apostle Paul declared to the Roman saints:

> The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Romans 8:16, 17).

The Lord in modern scripture has revealed this knowledge of his work and glory:

> For behold, this is my work and my glory — to *bring to pass the immortality and eternal life of man* (Moses 1:39).

THIS scripture clearly reveals that all of God's works and marvelous creations are but a means to an end in the light of his announced objective, that the purpose of his work and glory is to bring to pass the immortality and the eternal life of man; for God created man in his own image and after his likeness, and gave him dominion over all the earth and told him to multiply and replenish the earth and subdue it. To carry out this instruction, man must be richly endowed, or he could not rise to the heights of this command. The evidence of these powers and abilities was attested by the Lord after Adam and Eve had fallen and just before they were banished from the Garden of Eden. I quote:

And the Lord God said, Behold, the man is become as one of us, to know good and evil (Genesis 3:22).

"The man is become as one of us" is most significant and indicates the great powers inherent in him as a son of God. Man truly is endowed with the attributes, qualities, and traits characteristic of his divine Parent. David, the psalmist, exclaimed in a prayer to God:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet . . . (Psalms 8:3-6).

What a glorious endowment of power and promise! Man, indeed, is blessed with great powers of achievement. It is evident in man's present-day accomplishments in all fields of human endeavor. The things we accept as normal and enjoy today were considered impossible just a few years ago. Now we are prepared for every new invention and achievement. Man has sent up satellites which circle the globe, he plans to circle the moon, and thinks feasible floating platforms in outer space as intermediate stations for interplanetary travel to mingle with people of other planets. This is all in keeping with the statement of the Lord at the time the people attempted to build a tower to heaven. The Lord said on that occasion: "And now nothing will be restrained from them, which they have imagined to do" (Genesis 11:6). How true that is today! Joel the prophet declared that in the last days the Lord would pour out his spirit upon all flesh (See Joel 2:28). This prophecy is now in course of fulfillment. New knowledge, new achievements are evidenced on every hand. *The minds of men are not confined to this earth, and God so far is not restraining their activities which they have imagined in their minds to do, except as man's knowledge is limited.* As a son of God, he reaches out into the unknown, searching for new knowledge to gain increased ability and power to achieve. Being a true son of a divine Parent, pushing out and up to achieve applies to his divine nature. This is in harmony with a choice statement by the late Elder Melvin J. Ballard, who voiced this sublime thought:

Man is a child of God, therefore he partakes of the divine nature of his Father. Within him lie germs of infinite development. Potentially he is a god-like being, therefore he may rise eternally towards the likeness of his Father in Heaven. Upward, divine, unending is man's destiny (Bryant S. Hinckley, *Faith of Our Pioneer Fathers*, page 228).

THIS is the man in his twilight years with whom your organization is concerned. It is a noble pursuit which can be rich and rewarding. Someone has said, "Old age is a blessed time. It gives leisure to put off our earthly garments one by one and dress ourselves for heaven." And, then, paraphrasing one of the Beatitudes, continues, "Blessed are they that are homesick, for they shall get home."

Said Bulwer: "We should so provide for old age, that it may have no urgent wants of this world to absorb it from meditation on the next. It is awful to see the lean

inds of dotage making a coffer of e grave."

The fifth great commandment of ie Decalogue which God gave Moses on Mt. Sinai declares, "Hon-ur thy father and thy mother: that ny days may be long upon the land hich the Lord thy God giveth nee" (Exodus 20:12). The apostle aul gave impressive significance to is commandment when he advised ildren to honor father and moth-r, ". . . which," said Paul, "is the rst commandment with promise," nd added, "that it may be well with nee, and thou mayest live long on he earth" (Ephesians 6:1-3).

Some children fail to accept the esponsibility of parents, leaving heir care for someone else to worry bout and pay for. When Jesus hastised the Scribes and Pharisees or transgressing the commandment f God by their false tradition, he aid to them:

> For God commanded, saying, Honour ıy father and thy mother: and, He that ırseth father or mother, let him die ıe death. But ye say, Whosoever shall y to his father or his mother, It is a gift, y whatsoever thou mightest be profited y me; And honour not his father or his ıother, he shall be free. Thus have ye ıade the commandment of God of none ffect by your tradition (Mt. 15:4-6).

The emphasis, therefore, on care f the aged should first be one of ildren and family responsibility; ut others may supplement that elp wherever necessary to assure ıem the full, healthy, and happy fe. Families should be tied to-ether and kept together insofar as ossible through service and help-lness to each other with joyful nd happy contacts. Although oseph of old was sold into Egypt by his brothers and became separated from his family, nevertheless, when opportunity presented itself, he took care of his father's family in a generous way and did not fail to be helpful to his brothers and their families, which example, in the great plan of God, is as applicable today as then.

We cannot change God's edict given in the beginning that, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground . . . "(Gen. 3:19) but we can individually or together provide for any segment of our fellow men who require a kind, loving, and helping hand.

THE Church of Jesus Christ of Latter-day Saints, under the leadership of President David O. McKay, and with the full endorsement and encouragement of himself and counselors, is moving more actively into the field of care for the aged. The Church has always emphasized the obligation of children to parents and, through the Welfare Program, provides work opportunities for the aged to challenge their interests and talents, which adds to their joy, happiness, and peace of mind. The temple program also offers the elderly members opportunities for service to both the living and the dead. The nature and extent of this work become a real source of service and joyful activity for many elderly people, giving purpose and satisfaction to their lives.

The bishops of the Church presently and for many years, as a function of the Welfare Program, have and are providing help and sustenance to many deserving aged by

placing them in private homes or rest homes. Medical and hospital care is not neglected where needed. Many splendid dedicated doctors and nurses are co-operating in a most excellent way. We owe them a debt of gratitude for this charitable service.

The care of the aged is one of the many responsibilities of a Mormon bishop, but, in addition to the welfare workers who assist him, he also enjoys the very efficient help of the women's organization of the Church, the Relief Society, whose charge from the Prophet Joseph Smith, when setting up this women's organization in 1842, included this field of dedicated service to the aged. It is not our intention to relax in this program of caring for the aged in worthy homes with wholesome environments and companionships but to augment it, and in such a way that their lives can be useful, joyful, and happy.

One of the purposes of your organization, it seems to me, is to help the aged as children of God to attain and enjoy the full measure of their possibilities, to bring purpose to their activities and *joy, satisfaction, and peace to their hearts.* It is not in the economy of God for mankind to retire altogether and give up fruitful activity and wait around for death. The years at eventide, after years of devoted service and choice experiences, can be fruitfully productive and therefore rich and rewarding. I can think of many such living examples whose contributions in their advanced years have blessed our civilization.

Some men never seem to grow old, always active in thought, always ready to adopt new ideas, they are never chargeable with fogyism. Satisfied, yet ever dissatisfied; settled, yet ever unsettled; they always enjoy the best of what is and are the first to find the best of what will be.

Said Joubert, "The evening of a well-spent life brings its lamps with it." And Richter added, "As winter strips the leaves from around us, so that we may see the distant regions they formerly concealed, so old age takes away our enjoyments only to enlarge the prospect of the coming eternity."

With these thoughts in mind and others unexpressed, concerning man, his heritage, dignity, and destiny as a son of God, I close with a statement of an eminent scientist:

Strange is our situation here on earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we know, that man is here for the sake of other men. Above all, for those upon whose smile and well-being our own happiness depends and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of my fellowmen, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men.

God bless and inspire you to noble achievements in this glorious field of needed service to the aged of America.

Leland Van Wagoner

VALLEY OF THE PROVO RIVER, UTAH

## *September Afternoon*

*Dorothy J. Roberts*

Old roads that part in mountains' final link
Have led us to the valley gowned in gold,
Where gray lambs, lined in light, still browse or drink.
And now the hills of dappled rose enfold
Us in their peace as once again we walk
With friend and fall, the stippled fields of home.
Each time we break offending twigs, or talk,
Or rustle the nap of leaves on rock or loam,
The bleat of lambs crescendos on the hill.
Once more we glean the glory of the year;
The bleating hushes, and the air grows still,
And only the haze hangs in the atmosphere.
Content, we look for nothing strange or new,
Yet breath grows still and lagging pulses race
Each time we see September's dome of blue
And autumn, come to glorify this place.

# The North Central States Mission

*Preston R. Nibley*

Assistant Church Historian

THE North Central States Mission was organized at a conference held in Minneapolis, Minnesota, under the direction of Elder Rudger Clawson, of the Council of the Twelve, on July 12, 1925. It was formed from parts of the Northern States, Northwestern States, Western States, and Canadian Mission, and included the States of Minnesota, North Dakota, South Dakota, that part of Montana lying east of Great Falls, and the provinces of Manitoba, Saskatchewan, and Ontario (as far east as Port Arthur) in Canada.

John G. Allred of Salt Lake City was installed as the first president of the new Mission, and headquarters was established in Minneapolis, where a suitable mission home was rented. Thirty-two missionaries were transferred from other missions to the new mission.

The Latter-day Saints were fairly well established in the territory of the North Central States Mission and chapels had previously been erected in Minneapolis, St. Paul, Dalbo, and Springvale, Minnesota, and in Harlem, Tyler, and Wolf Point, Montana. There were also chapels at Bergland and Winnipeg in Canada.

Courtesy Minnesota State Centennial Commission
Submitted by Vadna C. Matson

GRAND PORTAGE (RESTORATION) ON THE NORTH SHORE OF LAKE SUPERIOR

A national historic site which was the greatest fur depot in the country from about 1783 to 1804.

Miller Studio, Pierre, South Dakota

MISSOURI RIVER BRIDGES AT PIERRE, SOUTH DAKOTA

President Allred served as president of the Mission with diligence and success until June 1929, when he was released to return to his home. He was succeeded by Arthur Welling, of Farmington, Utah, who presided until June 1934, when he was succeeded by Wilford W. Richards. At the end of 1930, it was computed that there were 2,600 members of the Church in the North Central States Mission. Presidents who have served since that time are: Wilford W. Richards, 1934 - 1937; David A. Broadbent, 1937 - 1940; George F. Richards Jr., 1940 - 1944; William L. Killpack, 1944 - 1949; John B. Hawkes, 1949 - 1954; G. Eugene England, 1954 - 1957; Paul C. Child, serving at the present time.

On March 31, 1959, there were 4,841 members of the Church in the North Central States Mission, located in thirty-five branches.

During June 1959, Elder Alvin R. Dyer, Assistant to the Council of the Twelve, made a tour of the North Central States Mission with President Child. On his return to Salt Lake City, he said, "The Mission is making progress under the devoted leadership of President Child. Convert baptisms are showing an increase over the previous year. I found the missionaries all well and laboring diligently to carry on their responsibilities."

Thirty-one Relief Society organizations, with 634 members, were reported in December 1958. Diana H. Child presides over the North Central States Mission Relief Society.

---

Note: The cover for this *Magazine* "Farm Scene in Minnesota" was submitted by Vadna C. Matson, First Counselor in the North Central States Mission Relief Society. See also "Recipes From the North Central States Mission," by Diana H. Child, page 600.

# Next

*Verona T. Bowen*

THE golden shaft of summer sunshine smiled on the small girl at the console of the great organ on this, her special day. Was she playing the organ? Hardly, for she was yet only ten or twelve years old, her feet only able to reach the foot pedals by hard stretching. "Next," came a voice from the organ, and her fingers nimbly moved to the next key. "Next," and she played the following note, "next," and again she played the next note. What was she doing — this small one at the world-famous organ?

This slight half-adult, half-child, with long golden braids above the wide-set, deep, smiling eyes, was an assistant. Young? Yes, very young, but capable, most of the time, if she kept her two-track mind on both the book she was reading and the organ she was helping to tune.

That voice with the sing in it was the voice of Father, the technician of the great organ. "Next," his voice sang out to her, and her nimble fingers touched the next note. "Next," he called again and she pressed down the following note. "Next, next, next," and so it went until all the voice of the organ was in perfect tune.

Father would busy himself in the organ for a few minutes, then come down to the console. Expertly he would run his agile fingers over the keyboard listening and selecting the off-key notes. Perhaps it was the terrific heat wave or the sudden cold after the evening thunder shower that put the great, sensitive organ out of tonal quality. As Father played, suddenly a mawkish screech or a thunderous belch would scream out, instead of the usual gracious song of the note, for the great organ was like a barometer, sensitive to changes in the weather.

In summer it was extremely temperamental. Its behavior could be disastrous to the great master who played it, had it not been for the tuner and his assistant. Father's attuned ear found the flaws, consulting with the young assistant, and a new set of stops would be set. Then Father would go back to the great chamber of the organ, where thousands of wires and intricacies awaited him, and with his tuning forks, he would again be busy, adjusting each note to perfect tone, while the young daughter was at the console playing the notes.

Tuning of this amazing, intricate, delicate mechanism was a must, daily, in preparation for the noonday visitors and tourists who flocked to hear the great master in the noonday recital and see the fascinating, formidable, unique structure that housed it. When tours of people passed through the building just to eye the building and the organ, and to listen to the unbelievable acoustics, they were also amazed if they saw the young assistant at the keyboard. She was quite unaware of them, however, wrapped up in her work and her book.

Father was calling now. His little assistant sat alert. They were going to change the voice again. She

was sharp and dexterous and could change it without his coming down to the console. She managed so well that once they started to tune, he seldom came down again except to try the whole of the organ or several voices together. Then he would run his fingers over the keyboard or lose himself in a few moments of sweet harmony.

His melodious voice, that could sing so well and was part of the ward choir, was calling to her. "Let's get the echo organ now, and we will be through for today. You get it set while I go to the far back of the building."

The assistant on the organ seat closed her book. Expertly she adjusted the stops. When the voice, distant now in the great structure and hardly audible, called its "Next," she was already reading in her book and waiting. This was the last they would do today, and the great master would be there any moment now to practice for the noonday recital. "Next. Next. Next," came the far distant voice.

"NEXT, next," came a voice in her ear. Startled, her book closed, she fumbled a half dozen keys on the organ and then gained composure.

The gentle, strong hands of the master rested on her shoulders. "Did I startle you?" he inquired. "And now is our little assistant today?" He looked at her warmly. He was fond of this young lady who so cleverly manipulated the voice of this great instrument he played.

She put the book by her side on the bench. "Good morning, Sir. Are you early?" She spoke to him in an unaffected, mature way with a quiet hint of reserve in her manner.

He liked that well-mannered attitude, "Probably the reflection of her intellectual, nicely disciplined home," he had often said to his wife.

The organist patted her shoulder, picked up the book by her side, read the title out loud, *World's Greatest Literature*. "Are these the new books your father told me he bought you children?"

She expertly moved her fingers with each "Next," as she visited with the organist. "This is one of the books," she replied, watching him as he turned the pages, noting various titles out loud.

"How many books have you read this summer, while you have helped your daddy?"

"I could hardly say, but many. I usually stop at the library several times a week. A very nice person there helps me select my reading. We are great friends now because I am there so often."

"Bless you, child, I wish my children read just a small part of what you do."

In the far distance, Father's voice called, "That's all, now."

The master slid his big, well-built frame in on the bench beside the assistant. He gently pushed her along to make room for himself, but firmly put his arm around her to hold her there.

"Stay, we'll try it out and see how it sounds now that you have finished." His masterful hands adjusted many stops on different voices, and the music of the perfectly tuned organ, under his adept hands, suddenly filled the great hall.

"Splendid!" he exclaimed. "Fine! Perfect!" Swiftly his fingers flowed

over the keyboard, and the music poured out over the empty tabernacle, but his attention was still on the girl.

"NOW that summer is over, will you be helping your father any more?" he was inquiring. He was thinking he would miss not seeing her around.

A certain glow went through her, thinking of this, her last regular working day. "I will help my father on Saturdays. Now and then I may have to come after school, if there is something special and daddy cannot get help."

As she replied she thought how resentful she had been when Father had asked her if she would work for him. How silly she had been. She looked at the master at her side and thought of the interesting experiences and adventures she had enjoyed all summer because she had worked. Her head was bulging with stories from all the reading time it had afforded her. True, her friends had played all summer, but then she had joined them in the afternoons and that had been play enough, at her age, she thought. She had liked the challenge of her regular job that none of her friends had enjoyed.

The organist changed some stops. Father had not come from the organ yet. He was probably doing some finishing up in the organ case.

The master was playing again. "Did you get paid for this summer work?" he inquired.

"Oh, yes, my father paid me."

"What will you do with all your money?"

"Today is a special day. I am going to spend it." Inside she felt warm at the very thought of this day. She twisted the ring on her finger with her other hand and savored her satisfaction.

"Are you going to spend all you have made this summer?"

"All."

"Not even save a few cents. No ice-cream money?"

"No, I am going to spend it all at once."

Shyly she looked up at him and felt his wonder. Then she looked out over the great structure, her thoughts turning back to early summer.

When Father had wanted her to assist him all summer she had hesitated. It was such a tedious job. She must be freshly dressed and off early each morning . . . no loitering about. None of her friends worked, and she would miss not being with them. She would think it over, but of course she would do it because she loved her daddy so much and wanted to please him.

On that very day she went to town, and there in the store window she saw it. How she would love to have it. She had gone into the store and shyly asked the brittle clerk the price. The clerk spoke to her sharply, but did give her the price.

All the way home the wheels in her brain had turned double speed. Father had said he would pay her, and she was trying to settle at a price to charge Father, in order to make this beautiful purchase at the end of summer. At home she got pencil and paper and really figured it out.

The master was changing the stops again and inquiring, "What did your daddy pay you for your

ne assistance?" His smile was on er.

"Ten cents a morning."

"Ten whole cents?" Surprise was n his voice.

"*Ten cents*," she replied with nality. She remembered how she ad made the financial bargain with er father, but not to anyone did he disclose her precious secret plans or her ultimate purchase.

DURING the summer she had visualized her purchase. How legant she would feel. In her inner elf she imagined how it would seem o be the owner of such a possession. She must not be haughty or su- perior. She would be happy — happy she bought it herself.

The organ master looked down t his little seat companion. She vas lost in thought, he could see. He did not disturb that faraway eeling, but played some mood nusic and contagiously lost himself n reverie, too.

All summer she had regularly nade trips to the store to be sure t was still there. She noted with atisfaction that it had not been old even up to August.

Then came the problem. That vonderful invitation came for her to o to the mountains with her dear- st friend and her family. Mother nd Father were delighted she could ave the holiday. But it meant she vould lose three weeks' money and ould not do the shopping she had lanned the summer around. She ad been tortured inside with her ecision. Then Father told her the tark, chilly truth. He had hired he pupil of the great master to ssist him while she was gone. Tears f frustration had welled in her eyes. Her family thought, for happiness.

That night she had talked to herself. She would put out of her mind forever the splendid, wonderful, beautiful purchase she had intended. She would take some of her money and enjoy some of the mountain trips by horse that she so loved.

The mountain holiday had been a feast of summer pleasure. She had come home joyous, tanned, relaxed, and bubbling with exhilaration. The next morning she had been at the organ console, the assistant again, and it was good to be back. She had been gratified with the holiday and had been careful since her return not to go to the store and have any regrets about not being able to make her purchase.

Only yesterday her world had changed. She had gone shopping with Mother for her winter school needs. There she saw it! Not only did she see it, but it had not sold, and it was being closed out at half price. Tears welled into her eyes. Mother was quick to inquire. Without restraint, she blurted out her emotional summer entanglement to a loving and understanding mother, unaware of jostling shoppers and curious eyes on her.

Mother understood perfectly. She had ample money for her purchase, and Mother knew what to do and how to handle brittle clerks. She politely had her call the department head and then had that splendid object put away with the name of the assistant on it, who would come the following day with her father to make the final monetary transaction and purchase. This was the day! *The Day!*

"Hello!" Father was saying as she

and the organist bounced back to reality. "The organ is in tune, ready for you."

The assistant stepped down from the organ and over by her father. She put her hand in his, anxious to go.

"Your daughter tells me she is going to spend all of her hard-earned savings." The master looked at the happiness in both their faces. "What is this long summer earning going to buy?"

Father looked at the assistant, but he did not reply. He let her speak for herself and her own expansive feeling of satisfaction.

"I am going to buy a gorgeous, red, silk taffeta umbrella to carry to school on rainy days. Good morning, Sir." She was anxious to be away.

The master watched them as they left the building, technician and assistant — father and daughter. He must ask his wife that night to shop for a pair of red rubber overshoes for him to send to the little assistant to use with that "gorgeous, red, silk taffeta umbrella."

## *Enlisted*

*Eva Willes Wangsgaard*

Down the path my firstborn went,
Neither boy nor man.
Golden-leafed the poplars bent
And brushed him as he ran.

A purring car, a closing door,
A smooth and quiet start—
The leaves in turmoil but far more
Thundered in my heart.

The wind picked up the autumn leaves,
Lashed and whipped and whirled—
Time and Distance, two old thieves,
Shut me from his world.

Up the pathway slow and lost
My steps found their old line.
Who can say what must be crossed
Between his world and mine?

# The Real Worth of The Relief Society Magazine

*Elder Daniel H. Ludlow*
Associate Professor of Religion, Brigham Young University

[Address Delivered at the *Magazine* Department Meeting, Relief Society General Conference, October 9, 1958]

I decided to accept Sister Sharp's invitation for this assignment even though I am not an expert n salesmanship, nor do I know a reat deal concerning the problems nvolved in the production and cir- ulation of a magazine. However, love the gospel of Jesus Christ and m vitally interested in anything vhich helps to develop in others the estimony of the divinity of Jesus Christ.

A few years ago, as a student at ndiana University, I took a course n magazine production in which I vas told there were two main ways o measure the success of a period- cal: 1. its circulation, 2. the reve- ues it received from advertising. According to these criteria, the real- y successful magazines are those vhich have millions of subscribers nd those which ask for and receive igh rates for their advertising. Perhaps these are the criteria of uccess for a magazine so far as the usiness world is concerned, but I oubt very much that you can de- ermine the *real* value of a magazine y any such method.

It seems to me the only logical ay of determining the real worth f a magazine — or of any other ublication or any activity, for that natter — would be to determine he influence for good which that magazine had on the essential and important issues of life. Let us try this procedure in an attempt to determine the real worth of *The Relief Society Magazine.*

If all of you took time to list the things you consider to be most important in your life, I feel certain each of your lists would include at least the following four items:

1. Your testimony of the gospel
2. Your family — husband and children
3. The health and welfare of your family
4. The development of your own talents

1. *Your Testimony of the Gospel*

I imagine all of you would list the gospel as one of the most important things in your life. In this connection I am reminded of the statement of President Joseph F. Smith when he said: "My standing in the Church is worth to me more than this life — ten thousand times. For in this I have life everlasting. In this I have the glorious promise of the association of my loved ones throughout all eternity" (President Joseph F. Smith, *Gospel Doctrine*, page 108).

President George Albert Smith used to say we have three major responsibilities in life: 1. to learn

for ourselves that the gospel is true; 2. to live the gospel; 3. to teach the gospel to others. I sincerely believe *The Relief Society Magazine* helps the membership of the Church to achieve all three of these goals.

It has been my privilege to know intimately only one multimillionaire on this earth, but I have learned a great deal from that man. Among other interesting statements for a millionaire to make, he said this: "Our most valuable possessions are those which, when shared, multiply; our least valuable possessions are those which, when shared, diminish." This is certainly true of the gospel of Jesus Christ; the gospel is one of our most valuable possessions, and when we share it with others, it brings joy and happiness not only to them but also to ourselves.

Let us use the effective materials at hand in teaching the gospel to others. A subscription to *The Relief Society Magazine* for a part-member family or one of your non-Latter-day Saint friends can help serve as an effective missionary almost every day of the year.

2. *Your Family — Husband and Children*

I'm sure nearly every woman in the world who is married and has a family would agree her family is one of her most important possessions. This should be particularly true among the women of the Church who have been sealed to their husbands and children for time and all eternity. This doctrine of the eternal nature of the family relationship is one of the most beautiful aspects of the gospel; it increases the responsibilities we have both as parents and children, however, for not only do our actions influence generations yet unborn on this earth, while they live on the earth, but continue to influence them throughout all the eternities to come.

President McKay has said that the love of a mother is more like God's love than any other love on earth. He said further:

> The sweetness as well as the greatness of motherhood lies in the overcoming of self-love by Mother for her children. By nature the true mother is self-sacrificing. She is ever giving something of her life to make another either happier or better. Dying and giving — giving and dying — the two great elements that make the truly heroic — these are the Christlike virtues that make motherhood sublime, (President David O. McKay, *Gospel Ideals*, page 455).

If, then, the family is so important, it seems that anything that would help make a woman become a better wife to her husband or a better mother to her children, or in any way would help to strengthen the ties of the home would be of great value. I know of no magazine which would even approach the value of *The Relief Society Magazine* in stressing and teaching the importance of satisfactory home conditions.

3. *The Health and Welfare of Your Family*

A few years ago a national survey was undertaken to determine the six major fears of the people of the United States. The results indicated Americans feared the following things:

1. death
2. lack of economic security

3. poor health
4. lack of social approval
5. war
6. the supernatural

I'm sure none of us would want to claim that any one magazine — or any one organization or country — now provides the solution to all of these fears. However, it seems to me the true Church of Christ — together with the auxiliary organizations which it supports and maintains — goes a long way towards solving these problems. If we, as members of this Church, really lived the gospel — and could convince the world to live it — these fears could be removed from the hearts and minds of mankind.

The Relief Society organization was originally established to help relieve the members of the Church of some of these fears — in other words, to help provide for the health and welfare of the members.

4. *The Development of Your Own Talents — the Broadening of Your Horizons*

I am thrilled every time I study the broad goals of your great Relief Society organization. The scope of your program reminds me very much of the statement in Luke concerning the formative period of Christ's life. We don't know very much about the life of Christ from the time he was twelve until he began his ministry at the age of thirty, but the few things we do know are very revealing. Luke tells us "And Jesus increased in wisdom, and in stature, and in favor with God and man." These few words cover eighteen years in the life of the greatest personality who has ever lived or will ever live on this earth. But perhaps they say enough. To me they say that Jesus lived a well-balanced life. He increased in wisdom — that is, the *mental* side of life; in stature — the *physical* side of life; in favor with God — the *spiritual* side of life; and in favor with man — the *social* side of life.

I am happy to see that *The Relief Society Magazine* provides a well-balanced offering for development in exactly these same areas. Not only does it provide the women of the Church with an outlet for some of their creative talents in the writing of poetry, articles, and stories, but it is also concerned with the other important facets of a woman's life — the lesson materials in theology, literature, and social science — the special features for the home, including regular sections on recipes and cooking — biographical sketches of famous leaders — the editorials dealing with problems of the day — the Notes From the Field which help to tie the membership of your local groups into a large, world-wide sisterhood.

I believe *The Relief Society Magazine* truly helps us to keep this commandment of Christ, as it is recorded in The Doctrine and Covenants:

> . . . you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad . . . and a knowledge also of countries and of kingdoms. . . . seek ye diligently and

teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith (D & C 88:77-79, 118).

We can increase our talents tenfold by studying and living the gospel. There is no law of diminishing returns so far as the gospel is concerned — and we are assured those things we learn will rise with us in the resurrection. No wonder the Church puts such emphasis on education! And no wonder the Relief Society places such importance on its *Magazine*.

BEFORE closing, I'd like to relate briefly two experiences which have strengthened my personal testimony concerning the value of the Relief Society organization and *The Relief Society Magazine*.

The first one is a personal experience. When I was a young boy living on a farm, one of my duties was to herd cows during the daytime. This job was not particularly hard — and it gave me plenty of time to read. Many weeks during the summer I would read as many as twelve books a week, and although much of the material I read was worthless, I read many other things which have had a great influence on my life. Among these worthwhile things were all of the standard works of the Church and every *Relief Society Magazine* which had been published up to that time. My grandmother had subscribed to the *Magazine* since it was first started and had faithfully saved every single issue.

We frequently talk about the influence of other people on our lives — but frequently that influence is received vicariously through reading of the beliefs and actions of others. I am grateful for the testimony of the divinity of the gospel which I have and for the help the articles and stories in *The Relief Society Magazine* have given me in gaining this testimony. I feel that we as parents — and grandparents — have a responsibility of placing desirable reading materials before our children to help them grow and develop in the gospel.

The final experience I'd like to relate happened this week. When the Brigham Young University Stake was organized three years ago, I was called to serve as a member of the stake high council. As many of you know, this stake is comprised almost entirely of students at the B.Y.U., and now has twenty-four wards completely organized with Priesthood, Relief Society, Sunday School, and Mutual groups.

My particular assignment on the high council is to serve as advisor to the stake mission. In this capacity I have noted that in proportion to the number of non-Latter-day Saint boys and non-Latter-day Saint girls on the campus, that our missionary efforts have been much more successful among the girls. Undoubtedly there are many reasons for this, but I'm sure one reason is the fine examples set for the non-Latter-day Saint girls by the Relief Society sisters in our stake.

One of the girls who has been serving as Relief Society president in her ward the past two years found herself living within the boundaries of a different ward when she returned to school last week, and therefore had to give up her position as Relief Society president. Our stake mission president knew some

f the sterling qualities of this girl, nd so asked me to interview her oncerning the possibility of calling er as a stake missionary. It was a rilling experience to observe the oise and social maturity of the ex-Relief Society president. I'm happy o say that yesterday she received her all to serve as a missionary in the .Y.U. Stake (she will not be wenty-one until December). As ong as you have Relief Society residents of this caliber throughout he Church, I have no fears for the ontinued growth and development f your great organization.

In closing, I'd like to wish you he best in your *Magazine* campaign his year. You are engaged in a narvelous work and are selling a reat product. I hope you can go orth with the spirit, enthusiasm, nd dedication of a true missionary. f you are not as successful as you ould like to be in getting your subscriptions, may I make one brief suggestion. Every failure has a cause — and the cause for failure must be removed before you can succeed. If you are not successful in placing a subscription in one of the homes to which you are assigned, encourage your potential subscriber to list the things she considers to be the most important in her life; then point out how *The Relief Society Magazine* will help her in realizing and achieving these goals.

The objective of the Church — and of the Relief Society — is to prepare a people to live with Christ on the earth during the millennium, and to live with God in the celestial kingdom in the eternities to come. What a wonderful goal! And *The Relief Society Magazine* helps all of us in the achievement of this goal.

## *The Edge of Summer*

*Grace Ingles Frost*

I stood on the edge of summer,
And harked to winged folk sing
Their homing songs and love-songs,
That they jubilantly fling
Forth from their throats as never
May I aspire to sing.

I stood on the edge of summer
And watched its beauty bloom,
Till my heart held such enchantment
Within it was no room
For aught of hate or censure,
Or morbidness of gloom.

I stood on the edge of summer . . .
Glad in its golden gleam . . .
I stood on the edge of summer,
And dreamed a lovely dream.

# *Sixty Years Ago*

Excerpts From the *Woman's Exponent*, September 1 and September 15, 1899

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

MOUNT TABOUAI IN THE SOCIETY ISLANDS: On the 7th day of June we took an all day march; climbed up the highest peak of the mountain. The scenery below us was grand indeed! The sublimity of the mighty ocean, which lay stretched out before our wondering eyes, inspired us with awe and reverence for Him who gave it its bounds, and by His mighty power prevents it from deluging the earth! . . . We found plants and shrubs entirely new to us which interested us very much. . . . The charming little grottoes and arbors seemed alluring almost sufficient to tempt a lover of nature to seclude himself and live alone in palaces human hands had not formed. . . .

—Mrs. Addison Pratt

A BRITISH WOMAN WRITES ABOUT AFRICA: The Transvaal is the all absorbing question of the British government at the present time. . . . Olive Schreiner, a South African English woman, a writer of great force and immense popularity, has recently published a book giving her views of the entire situation. . . . She says: "A new phenomenon has started up in South African life. The discovery of vast stores of mineral wealth in South Africa, more especially gold, has attracted suddenly to its shores a larger population, which is not and cannot, at least at once, be South African. . . ."

—Editorial

WE'LL MEET AGAIN IN ZION
(Missionary Hymn)

We'll meet again in Zion, fair Zion far away,
And clasp each friendly hand on that gladsome day;
We'll see the mountains rising, snow capp'd to the skies,
And the lake on whose fair bosom the evening sunset lies. . . .

—Lydia D. Alder

THE RELIEF SOCIETY IN HAMBURG, GERMANY: The Relief Society of Hamburg is in a very flourishing condition. It is presided over by Sister Reicht, with Sister Ahers as first counselor. . . . They meet twice a month, a work meeting and a testimony meeting alternately. They have not many poor, for they are nearly all poor, but through untiring efforts they succeed in almost paying the rent of the hall where the Relief Society meetings are held. They are earnest workers in the cause and desire to do all they can to roll on the great work of the Latterdays. They entertain the Elders all it is possible for them to do, some inviting them to take a meal a week with them, some do part of their washing and others mend their clothes. . . . They knit socks and stockings.

—News Note

THE OLD FOLKS REMEMBERED IN BINGHAM STAKE (UTAH) . . . . After the dance Brother Bybee inquired who was the oldest sister, and Abigail Campbell received a rocking chair. Brother Bybee then asked the oldest sister who had never had her ears pierced to come forward. She was Sister Stokes, and was promised a breast-pin. Then Brother Bybee inquired who had given birth to the most children. Sister M. L. Bybee was the lady, having had fifteen children. I believe her prize was a lamp.

—Little Sister

# Woman's Sphere

*Ramona W. Cannon*

IT has been estimated by the department of trades and professions of the National Council of Women that female workers in the United States constitute ninety-eight per cent of the nurses, ninety-four per cent of the dieticians and nutritionists, eighty-nine per cent of the librarians, seventy-five per cent of the teachers, sixty-four per cent of the social workers, fifty-one per cent of the musicians and music teachers, twenty-three per cent of the college and university faculties. More than a half million women work for the United States Government as civilian employees. Another 325,000 work for State and local governments.

CONSTANCE WRIGHT is the author of *Madame Lafayette* (Henry Holt and Company, publishers), a biography of Adrienne de Lauvois, of the French nobility, who became the wife of Marquis de Lafayette and shared with him his brilliant but tragic career during the American and French Revolutions.

SIX million Japanese women are now wage earners, twice as many as in 1958. There are twenty-six women in the national legislature, 360 in local assemblies, and one woman mayor.

MRS. CAROL HOVIK PETERSON, Salt Lake City, Utah, recently won the $2500 grand prize sponsored by the National Doll Dressing Institute for benefit of the March of Dimes. Her entry was entitled "Saratoga Trunk" and consisted of a doll dressed as a lady of 1880, and a trunk filled with authentic apparel. She also received a $150 Government E bond as first prize for a Sleeping Beauty and Prince Charming group in a Utah State contest.

LIEUTENANT COLONEL DOROTHY N. ZELLER, formerly chief nurse of the Alaskan Air Command, has been appointed deputy chief of the United States Air Force Nurse Corps.

MRS. BLANCHE HALLA has served as Chief of the Correspondence Review Staff, executive secretariat of the State Department, under ten Secretaries of State. She and a fifteen-woman staff handle much of the department's important outgoing mail, knowing well that blunders could cause international misunderstandings. Mrs. Halla, a woman of beauty, refinement, and culture, is married to a retired brigadier general.

EDITORIAL

VOL. 46 SEPTEMBER 1959 NO. 9

# A Standard for Government

I will make a man more precious than fine gold; even a man than the golden wedge of Ophir (Isaiah 13:12).

ONE hundred and seventy-two years ago (1787), in this month of September, the Constitution of the United States was presented to the Convention for ratification, and since that epoch-making time, September has been known as "Constitution Month." On the twelfth day of the month, the document was placed before the representatives "of the people." On September 17th, thirty-nine delegates voted approval, and on the twenty-eighth, Congress resolved to submit the Constitution to the legislature of each State. In July 1788, announcement was made that the requisite nine States had ratified the Constitution, and the last State, Rhode Island, approved in May 1790. A new Government appeared among the nations of the earth.

This "standard of liberty" represented an enlightened answer to an age-old problem — the government of men in mortal life; the resolving of the conflict between law and liberty, between freedom and discipline.

Preparatory to the restoration of the gospel, in the land of America not far from the region of the Hill Cumorah, there was signed the Constitution of the United States "According to the laws and Constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles . . ." (D & C 101:77).

The Constitution, although formulated and framed within a relatively short period of time, was not "a sprouting tree of sudden growth." There had been a long prelude and a preface of centuries, for the fundamental principles of that instrument had long stirred the minds of men, and some of its doctrines had achieved a partial ratification among the nations, "far brought from out the storied past."

The Declaration of Independence had placed "a firm reliance on the protection of Divine Providence," and the Articles of Confederation stated: ". . . it has pleased the Great Governor of the world to incline the hearts of the legislatures . . . to ratify said Articles of Confederation and Perpetual union." And, in the Constitution, the formulation and the framing of the words were new, the devotion and the dedication, the foreshadowing of the wide frontiers of the future were new and splendid in their beckoning.

And this ensign in a "new world" provided for the processes of government, a testament of ideals and principles, a tower of security in the midst of shifting values; as Washington said, "Let us raise a standard to which the wise and honest can repair." This covenant of free peo-

ple implied the exercise of judgment and knowledge in the establishment of a design for government, a directing code of ideals, an enduring pilot light under which laws might be established and administered in equity and righteousness — seeking to balance the forces of liberty and law in full awareness of the consideration that liberty can exist only in the presence of righteous restraint.

And thus the tall tree of liberty spread its many branches of laws and statutes over the dominions of a wide inheritance, and many able and devoted men plied their strength and courage to the "ennobling of the structure and the timbers of enduring government." Their words and their work and the devotion of the generations have enabled the federation of States to advance in the administration of laws and judgments designed to protect the inherent rights of men as individuals and at the same time to increase the welfare and the human happiness of fifty United States, and many other areas of the earth as well.

In this time of fluctuating and irresponsible governments in many parts of the world, when anxiety and uncertainty prevail in many lands, in our times of turmoil, it becomes increasingly essential that constitutional law should be upheld as an emblem and an anchor of stability and justice, and as an enduring example of such principles of law and order as may find an ever-widening application in the earth.

—V. P. C.

## *The Four Standard Works of the Church to Be Issued in New Edition*

SINCE the time of the organization of the Church, Latter-day Saints have been urged to read and contemplate the word of the Lord as set forth in the holy scriptures. It is of sacred significance that the prelude to the restoration of the gospel came in answer to a young boy's diligent study of the Bible, regarding the words of James "a servant of God and of the Lord Jesus Christ. . . . If any of you lack wisdom, let him ask of God. . . ."

The Deseret Book Company will issue in the late fall (October or November), a beautiful family edition of the Standard Works of the Church — The Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. The careful thought and planning behind the new edition have been directed towards a prayerful study of scripture, a seeking "out of the best books words of wisdom. . . ."

A completely revised edition of the "Combination Reference" by Eldin Ricks is included to direct readers to all four standard works on major gospel subjects and to help them prepare sermons on scriptural texts. Twelve Bible maps are included, which show in vivid color the kingdoms of the Old Testament and the journeys of Jesus and the apostles.

A special section for keeping family genealogical records and distinctive Latter-day Saint events is included.

The Old and New Testaments are being illustrated by art masterpieces by courtesy of art museums throughout the world. A special section will present all of the Presidents of the Church, reproduced in full color from portraits that hang in the Los Angeles Temple. Coupled with these will be tributes by authors who speak from life-long personal acquaintance.

Another section will show all of the Latter-day Saint temples in full color, and the dates when ordinances were first performed. The dramatic history of Mormonism will be depicted on a "wide screen" fold-out reproduction of the Cody Mural. The pages of The Book of Mormon will contain the famous Friberg illustrations of characters and episodes in The Book of Mormon.

The cover will be made of top grain cowhide in deep blue. Against this background will appear a golden likeness of the Angel Moroni, reproduced from an original oil painting by Goff Dowding, and the title, embossed in twenty-four carat gold, will read: HOLY SCRIPTURES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Books will be made available through personal representatives assigned to various geographic regions of the Church.

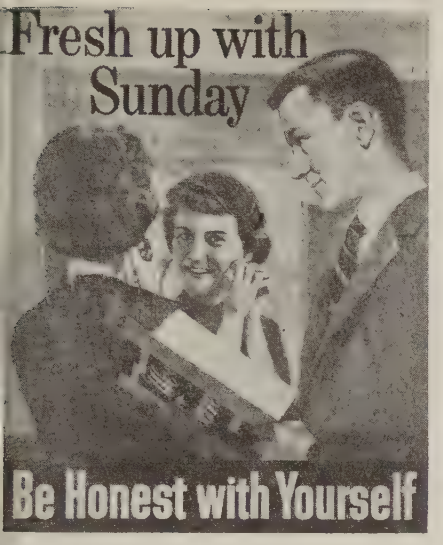
This beautifully illustrated edition will be of particular value to mothers in the home who wish to teach their children to know and love the scriptures and to learn the words of the Lord as given in the sacred records.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works (II Timothy 3:14-17).

## *Summer Was Too Brief*

*Mabel Law Atkinson*

The summer, waltzing in with hollyhocks,
Held sprays of long-stemmed lilies in her arms.
Their fragrance bade the dozing four-o'clocks
Lift high their heads to greet her lambent charms.
She ran with golden sandals through the fields
That bronzed to harvest glory at her touch.
(How gentle is the scepter summer wields!)
All lavishly she filled the emptied hutch;
Then quietly beside the slowing stream
She built an altar fire and bowed her head.
I closed my eyes a little while to dream,
And unawares all noiselessly she fled.
I could not call her back, then in my grief,
I wept because her stay had been too brief.




IN the swift passing of our busy days, and in the multiplicity of our activities and our problems, we are much in need of quiet contemplation — in need of the sacred hours of the Sabbath day. We need to learn to know ourselves — our shortcomings, our blessings, our heritage, our ideals, and our ultimate destiny as sons and daughters of God. In this treasured segment of eternity, our earth life, we need the serenity of thoughtfulness regarding the purposes of our Heavenly Father, his requirements of us, and his promised blessings. We need to ponder the commandments of God as they have been given in the holy scriptures in ancient days and restored for later generations.

Many great and significant thoughts that affect our lives eternally come to us in the stillness of the Sabbath, and we are led to acknowledge our inmost thoughts, our hopes, our prayers, our problems. Perhaps with the psalmist, we may be led to say: "O ye sons of men . . . how long will ye love vanity, and seek after leasing? . . . But know that the Lord hath set apart him that is godly for himself: The Lord will hear when I call unto him . . . commune with your own heart. . . . Offer the sacrifices of righteousness, and put your trust in the Lord" (Psalm 4:2-5).

Strength and rejoicing come to us when we meet with friends and neighbors, our families and loved ones, within the chapel walls and partake of the sacrament together. Words of instruction, commandments, and uplifting inspiration come to us, and we are comforted by communion and by worship with others of our faith who have accepted the gospel with rejoicing and who are trying to observe the requirements of spiritual participation. The hymns come to us with a dedicated, recurrent message and we think of others in many lands who meet together, even as we assemble, who meet together, remembering the Sabbath day and the commandments for its observance which are made clear to us through the testimony of our hearts — a testimony which grows and flowers as we accept and honor our own steadfast inclinations for spiritual sustenance. "So shall the congregation of the people compass thee about: for their sakes therefore return thou on high."

BE HONEST WITH YOURSELF

# *Recipes From the North Central States Mission*

*Submitted by Diana F. Child*

### Hamburgers With Barbecue Sauce

1½ lb. hamburger
1½ tsp. salt
⅛ tsp. pepper
¾ c. dry bread crumbs
¾ c. evaporated milk
3 tbsp. chopped onion

Combine all ingredients. Mix well. Form patties, using one fourth cup mixture for each patty. Brown in hot fat in skillet; pour barbecue sauce over or set into barbecue sauce; simmer for thirty to sixty minutes. Serve in buns with one teaspoon sauce on each. Makes twelve patties.

### Barbecue Sauce

3 tbsp. vinegar
1 c. catsup
½ c. water
2 tbsp. sugar
6 tbsp. chopped onion
1 bay leaf
½ tsp. dry mustard

Combine all ingredients in saucepan and simmer gently for five minutes. Remove bay leaf. Pour over hamburgers and simmer thirty to sixty minutes. Serve.

### Orange Rolls

¼ c. lukewarm water
1 tsp. sugar
2 yeast cakes
4 tbsp. shortening
1 tsp. salt
4 tbsp. sugar
¾ c. scalded milk
2 well-beaten eggs
3 c. flour

Dissolve yeast cakes and teaspoon of sugar in water. Add shortening, remaining sugar, and milk. Let cool, add eggs. Let mixture stand fifteen minutes. Add flour and salt, and mix with spoon. Let rise one and one-half hours. Mix down and mold. Cut dough in half. Roll out and spread with paste. Cut as cinnamon rolls and let rise in muffin tins. Bake twenty minutes in 375° oven. Makes twenty-four rolls.

Paste for Orange Rolls

Grated rind of 1 orange
½ c. sugar
3 tbsp. soft butter

### Fattigmand

6 egg yolks
4 tbsp. sugar
⅛ tsp. salt
1 tsp. melted butter
3 c. flour
6 tbsp. sweet cream
⅛ tsp. cardamom

Beat yolks well; add sugar and mix well. Add remaining ingredients. Roll thin, cut in diamond shapes and fry in deep fat at 375° for two or three minutes until golden brown. Dust with powdered sugar.

### Ground Raisin Cookies

1 c. shortening
2½ c. sugar
3 beaten eggs
1 c. sour milk or buttermilk
5 c. sifted flour
1 tsp. cloves
3 tsp. cinnamon
2 tsp. soda
2 tsp. salt
½ tsp. baking powder
1 tsp. nutmeg
2 lbs. raisins (washed, drained, and ground)

Cream shortening; add sugar and cream well. Add eggs and mix well. Add sour milk (or buttermilk) alternately with dry ingredients. Add raisins. Drop by teaspoonful on greased baking sheet. Bake in 350° oven for twelve to thirteen minutes. Remove to rack and store in jar when cooled.

### Rainbow Salad

Bottom Layer:

Dissolve one package lemon jello as directed on package. Add two tablespoons crushed pineapple. (Use pineapple juice as part of liquid in the jello.)

Middle Layer:

Dissolve one package lemon jello as directed on package. Add two tablespoons salad dressing, one small package cream cheese.

Top Layer:

Dissolve two packages strawberry jello as directed on package. When cool add two packages frozen strawberries.

Let first layer set; then add second; then third.

### Fruit Dressing
(May be used on any fruit salad)

1 c. powdered sugar (well packed)
½ tsp. salt
½ tsp. mustard
1 c. cooking oil
juice and rind of 1 lemon and orange

Mix dry ingredients. Then add oil and juice alternately, beginning and ending with oil.

### Open Fresh Strawberry Pie

Pastry:

1 c. flour
½ c. shortening
½ tsp. salt
1 tbsp. cold water

Blend ingredients. Roll out and bake in 425° oven for fifteen minutes.

Filling:

1 c. crushed fresh strawberries
1 c. sugar
1 tbsp. cornstarch

Boil ingredients. Lay whole fresh strawberries in pie shell to cover bottom. Pour over them the hot berry syrup. Chill. Serve with whipped cream or ice cream.

### Tuna Fish Loaf

2 c. canned tuna (well packed)
1 c. cooked rice
¾ c. milk
2 eggs
½ tsp. paprika
1 tsp. salt or use own judgment on amount, tuna is already salted
¼ c. bread crumbs fried in butter

Put tuna in strainer. Pour cold water over it. Break up with a fork. Mix all ingredients together; put bread crumbs on top. Bake loaf in 350° oven from twenty to thirty-five minutes. (Use a toothpick to see if it is done. Eggs should be set.) Make a cream sauce, using a regular recipe, but adding one can mushrooms. Serve with mushroom sauce poured over the top of the baked loaf.

### Blueberry Boy Bait

2 c. sifted enriched flour
1½ c. sugar
⅔ c. butter
2 tsp. baking powder
1 tsp. salt
2 eggs, separated
1 c. milk
1 c. drained blueberries (fresh, frozen, or canned)

Sift flour and sugar. Cut in butter in bowl until size of pea. Save three-fourths cup of mixture in reserve. Add baking powder, salt, two egg yolks, and milk to remaining mixture in bowl. Beat for three minutes — one hundred and fifty strokes per minute. Beat two egg whites until stiff, but not dry. Fold gently into batter. Spread into well-greased pan. Place blueberries over batter, then spread with reserve crumb mixture. Bake at 350° for forty-five minutes. Serve warm with thin cream. Serves ten. (Bake in 12" x 8" x 2" pan.)

### Princess Rice (Danish Dessert)

⅓ c. rice
2 c. milk
1 tsp. vanilla
¼ c. sugar
½ c. citrus peel
¼ c. almonds, blanched and chopped
1 tsp. dissolved powdered gelatine
1 c. whipping cream

Cook rice in milk for about one hour, stirring frequently. When rice is done, add vanilla, sugar, gelatine, citrus peel, and blanched and chopped almonds. Warm the mixture once more, then remove and set aside to cool, stirring occasionally. When cool, fold in whipped cream and tip into a glass bowl. Serve with red, cold, sweet fruit sauce, preferably with whole cherries floating in it.

### Fruit Sauce

1 c. red fruit juice
1 c. water
¼ c. sugar
2 tsp. cornstarch

Add the water and sugar to the juice and bring to boil. Thicken with cornstarch previously stirred up in a very little water.

# Mother's Late Day

*Elizabeth C. McCrimmon*

"HERE are red carnations, Mother. I know you like them better than white ones." Helen blew in, looking like a May day herself in her spring outfit. Her mother smiled appreciatively. Red carnations were her favorite flower.

"There are lilacs in the garden for a young mother," she told her daughter. "Only I'm afraid you will have to pick them yourself." The older woman was lame. "Put the flowers in the white vase, not the blue."

"I met Professor Stearns," her daughter said as she arranged the blooms, "and he asked me if there is a possibility you would rent your upstairs to him and his wife. He is retiring; they have sold their house."

"I never thought of doing that," replied Mrs. Hughes slowly. "Of course I don't use the upper story since I sprained my ankle." She hobbled around with a cane.

"I wonder what your father would have said if he had seen our big four-poster bed set up in the dining room where we used to give state dinners?" she exclaimed.

"You won't come and live with any of us," urged Helen. "It might be a solution. We worry about you in this big house alone."

Grandma visited back and forth among the younger generation, but never for long. She dearly loved her grandchildren, but found she had to conform to the ways of the different households. Nor did she wish to impose her ideas on the new generation. Every age brought its own problems, she found. She also liked to keep the old homestead functioning so they could come to see her. It was her tower and her refuge.

"As long as I can manage I like to be independent. Besides, I like to keep up the place in memory of your father."

"It will run down in spite of everything you can do."

"I know," sighed her mother, "Pete, the boy who cuts the lawn, has raised his price from a dollar and a half an hour to two dollars. Says he can't live on less."

HELEN persisted with her mother, "The Stearns would take a lease on the upper floor. John will advance the money to make the changes, and you can pay him back out of the rent. You'd have to wall off the stairway with a partition to make a separate entrance and convert the back bedroom into a kitchen. Luckily, there are bathrooms both upstairs and down!"

"Where would we serve a family dinner, if I kept my bed in the dining room?"

"In the summer, have it on the back veranda. In the winter, in the living room as most people do, nowadays."

The staircase she had loved so much, with its gracious sweep, had become an ogre of late years, the doctor's widow admitted to herself; especially since she had grown lame. She never climbed it.

"I guess the Stearns have their own furniture?"

"Yes, they have."

"What would I do with mine?"

"You could sell it or give it away. Dispose of it to suit yourself, while you are still alive. I'd like to buy the bird's-eye maple set. You could apply it on the remodeling job. Maggie likes antiques. She might pick out some pieces. Ben's carpets are badly worn. A rug would be a bonanza to him, even if wall-to-wall carpeting is the style. Some of the young folks would be glad of anything. Anything not wanted you could give to the Deseret Industries. It would be used, instead of lying idle upstairs.

"Your weekly cleaning woman can make a better job if she only has the downstairs to do," suggested Helen.

"Yes, she might even have time to do some ironing," admitted her mother. "How much would the Stearns be willing to pay?"

"They said a good rent. Places are hard to find, and this would suit them. We can inquire how prices run, then you could talk it over with them."

HELEN didn't know it, but her mother's heart warmed at the prospect of additional income. It would help with several projects. There were so many little things she could do with it. Every time she went to the grocery store she was appalled at the high cost of living. She wondered how large families existed.

"It'll really be a duplex. What would your father think of my living in a duplex?"

"Believe me, Mother, you'd be lucky to *have* a duplex!"

"I wonder how Professor Stearns will take to retirement?" she mused. He had been popular and busy.

"Not very well, I'm afraid. His wife will have a hard time of it. You could be of real help to them, with your optimistic outlook."

"Yes, and they would be company for me," said Mrs. Hughes. At times she was lonely.

"All right. Tell them to come over and see me about it. Tell John to draw up a plan for the changes needed. While we are about it, we might get some painting done." No one knew how depressed she felt as the place grew shabby.

"I'm so glad you look at it cheerfully." Helen kissed her mother; fixed her foot up on a cushion. "It will be a change."

"Life is full of changes nowadays," the older woman sighed.

"It is all right if it is a change for the better."

As she shut the door, Helen felt it would be a good thing for her mother. How well she had taken it. It was quite a "Mother's Day."

## *New Serial "The New Day" to Begin in October*

A new serial "The New Day," by Hazel K. Todd will begin in the October issue of *The Relief Society Magazine*. Watch for this dramatic story of a woman who returns to her home town to find both disappointment and fulfillment.

# *Rocking-Chair Land*

Vernessa M. Nagle

ROCKING-CHAIR Land is not far away. It is just beyond the last tall lamppost. It is as wide as the imagination, as long as memory, as high as desire, and as lasting as faith.

Borne on magic carpet or skimming high mountain tops in seven-league boots, the young-in-heart soon reach the fairy city. To the magic words of "Open Sesame," the city gates fling wide. Mage Merlin bows low to welcome young travelers. There in the morning mist is Camelot. The faultless king and the phantom knights mount fiery steeds and set off to right ancient wrongs. Minarets of age-old mosques gleam in the golden sunrise as realistically as the sunny waterfronts of Singapore.

Here Orpheus charms the very trees and stones with the magic of his lyre. The Bluebird nestles low so that even little boys and girls can touch tenderly the tiny form. Magic swords, wishing cups, and the purse of Fortunatus are here. White mice become prancing horses, and a pumpkin the coach of a beautiful princess. Here are Peter Pan, Wendy, and Titania, Oberon's fairy queen. Rosalind is writing love notes to Orlando, and Alice has reached the eighth square in Wonderland to become a beautiful queen.

Bordering the mystic city are rolling seas and gleaming wharves. Great dragon ships ply the ocean, and the graceful galleys toss free on surging tides. Beyond lie the Islands of Spices.

It has been an exciting journey to Rocking-Chair Land, but now eyelids are heavy and the sandman whispers soft lullabies. There is time only for a breathtaking pause on the soft, warm sands of Egypt's ancient Nile, a fleeting glance at tiny remote Mongolian villages nestled on the edge of a meadowland watered by streams from distant blue mountains. The Hanging Gardens of Babylon demand a quick glance as the twilight deepens.

Soon the romantic journey to the land of make-believe must end. Tiny heads droop drowsily, and little bodies snuggle tight in the security of loving arms.

ROCKING-CHAIR LAND

Mrs. Vivian Grover Beddes and her children, left to right: Bonnie, Sally, and Connie

# Bulbs for Winter Blooming

Vesta P. Crawford
Associate Editor
*The Relief Society Magazine*

DURING the darkest days of winter, when the autumn flowers are gone, and months before the first springtime buds will appear in the outdoor garden, there is need for the color and fragrance of indoor blossoms. If plans are made during the autumn days, the deep winter in the home can be made beautiful with flowering bulbs. They will bring delight to the housewife, joy to the children, and they will be a comfort to the aged and those who may be homebound. The thoughtful woman may wish to carry gifts of blossoms to her neighbors and may find bulbs suitable for taking to Relief Society meetings and luncheons. The bright and fragrant gift of a pot of flowering bulbs makes an appropriate birthday remembrance or a "flower-thought" for a wedding anniversary.

*Time for Planting*

Bulbs may be planted as soon as they are available in autumn. Bulbs of various kinds begin to arrive in the garden stores during September, or they may be ordered from the catalogues. It usually takes at least three months from the date of planting for the blossoms to open. However, this period of time is influenced by many factors — including variety, size, and quality of the bulbs; type of growing medium used; type of container; depth of planting; temperature and degree of light in the place of storage; frequency of watering; and other considerations. If one wishes to have bulbs in bloom for Christmas, it is wise to plant them before the fifteenth of September, and bulbs planted later than the middle of November might not be in bloom before the time of competition with the early outdoor flowers.

*Bulbs Which May Be Forced for Winter Blooming*

Some experienced indoor gardeners declare that any bulb which will bloom outdoors will also bloom indoors, if given suitable treatment. This might be practical, if one could be sure of the "suitable" treatment. Many gardeners love to experiment, and this, to be sure, is one of the joys of gardening — both indoors and outdoors.

However, the following bulbs may be regarded as "standbys" for the indoor gardener. Many varieties of the bulbs listed are suitable for indoor cultivation, but only a few of the most common varieties are mentioned.

*Hyacinths*

L'Innocence (pure white)
City of Haarlem (yellow)
Pink Pearl (soft pink)
Ostara (deep blue)
Myosotis (light blue)
La Victoire (carmine-red)

*Narcissi*

Paper Whites
Soleil d'Or (yellow)

*Tulips*

Scarlet Leader
La Tulipe Noire (dark purple)
Mamas (canary yellow)
Red Emperor
Mt. Tacoma (pure white, peony-flowered)

Fantasy (salmon-rose parrot tulip)

*Daffodils*
King Alfred (golden yellow)
Mt. Hood (pure white)
Cheerfulness (double white)

*Freesias*
*Oxalis* (Bermuda Buttercup)
*Lily of the Valley*
*Muscari* (grape hyacinth)
*Crocus*
*Scillas* (wood hyacinths)
*Amaryllis*

*Procedure for Planting Bulbs*

The directions for growing hyacinths, which follow, apply in a general way to other bulbs, but the procedure should be varied according to the size of the bulbs and the types of containers used. Some gardeners have found that they have better results by planting all small bulbs at least one-half inch under the soil. Narcissi are sometimes planted in pebbles, in peat moss, in commercial growing mediums, or in specially designed vases.

*Hyacinths for the Indoor Garden*

Because of their radiant color, lavish bloom, fragrance, and dependability, hyacinths are favorites with the indoor gardener.

*Selecting varieties.* For best results, choose the largest size and finest quality bulbs available. The smaller bulbs will usually produce blossoms, but they will be later and not so resplendent. In choosing colors and color combinations, consider the color scheme in your home. Very few homes have furnishings in colors which harmonize well with the dark purple-blue hyacinths. White and yellow and pink seem to harmonize more beautifully with the colors and furnishings in most homes. Since hyacinths of different colors have a different time for blooming, it is not advisable to mix colors in the same container, although this can be done if you want to take the risk of having some of the blossoms beginning to fade at the time others are coming into bloom. Usually the pale pink hyacinths will be the first to bloom.

*Containers for hyacinth bulbs.* Here the choice is wide, for bulbs will grow and do well in containers which can be drained and also in containers which have no drainage facilities. Containers at least five inches deep are preferred for the large hyacinths bulbs, but more shallow pots can be used. Occasionally, if a pot is too shallow, the hyacinth, when rooted, will "stand up" on its roots and will have to be repotted. Containers may be of glass, china, earthenware, clay, copper, tin, aluminum, brass, or other material. You may find around the house enough suitable containers for all the bulbs you want to plant: pitchers — bowls — glasses — vases — cans. Some of the containers will be suitable for a single bulb, and others may be used for groupings.

*Soil Mixtures for Growing Hyacinths*

The mixture usually preferred consists of one-half garden loam and one-fourth each of peat moss and sand. Add to this mixture about one cup of bone meal and one cup of charcoal to each quart measure of soil.

*Planting the Bulbs*

If a container which can be drained is used, cover the drainage

hole with a flat pebble. For undrained containers the bottom should be covered with a layer of gravel or pebbles about an inch or more in depth. Sprinkle charcoal (which can be obtained at seed stores and florist shops) over the pebbles, in both types of containers. The charcoal helps to keep the soil fresh and aerated. Fill the container with the soil mixture to about one-half inch from the top, then set the bulbs firmly into the soil. For early bloom leave the top of the bulb above the soil. Some gardeners leave at least a third of the bulb uncovered. However, others prefer to completely cover the bulb, and some place one-half inch of soil over the top. It will be found, generally, that the deeper the bulb is planted the later will be the bloom. As soon as the bulbs are planted, water them thoroughly, so that there will not be any particles of dry soil in the pot.

*Storage of Bulbs*

The bulbs should be stored in a cool, dark place. This may be a cellar, an unheated basement room, shelves on a back porch, or they may be stored outdoors in a pit in the garden area, or set under shrubs, or placed against the foundation of the house. If the bulbs are stored outdoors, they should be protected from frost by covering with wooden crates or boxes with a rug placed over the top. It is necessary to keep the bulbs damp all the time, but not soaking with water. The amount of water needed will depend largely upon the humidity of the place of storage.

*The Time of Blooming*

About four to eight weeks after bulbs have been planted, the green shoots will appear, beautiful and shining little pyramids. In about two more weeks the flower buds will begin to form, and at this time, or later, the bulbs should be moved to a cool, lighted window, and kept there until the color is noticeable in the flower buds. Then the plants may be placed in a sunny window for their blooming. If they are removed to a cool place at nights, the blossoms will last much longer. The soil should be kept damp, but not soggy, at all times.

*Disposal of Bulbs*

When the blossoms fade, cut them off the plant and discard them. Let the leaves remain uncut, and again place plants in a cool place. Water them sparingly, and as soon as the garden soil can be worked in the spring, plant the hyacinths four to five inches deep and about four inches apart and let them grow until the leaves wither. If the bulbs, upon being removed from the pots, show signs of infestation by worms or other pests, soak the bulbs overnight in a solution made by dissolving one teaspoonful of lysol (corrosive sublimate) in one quart of water.

In the springtime, a year from the time of placement in the outdoor garden, the hyacinths will bloom again, but it will take several years for them to acquire their original size and vigor. Bulbs which have served one season of indoor bloom should not be potted again, but, left in the garden, they will bloom for many years.

# Althea Bingham Bitton — Woman of Artistic Hobbies

ALTHEA Bingham Bitton, Blackfoot, Idaho, has developed so many artistic hobbies that it is difficult for her to tell which activity is her favorite. She is an excellent landscape artist and does still-life and china painting as well. Her paintings have won many prizes at the Idaho State fairs. Her handwork is famous throughout her home valley and adorns many homes of her relatives and friends. She crochets, embroiders, quilts, does hand and machine sewing, and makes hooked rugs. An entertaining and informed speaker, she is in demand for giving talks and book reviews. She takes an active part in the affairs of her community and has served long and faithfully in all the women's auxiliaries of the Church. Her service in Relief Society includes twelve years as a stake board member. Six years ago Mrs. Bitton and her husband celebrated their golden wedding anniversary. They are parents of five children, grandparents of twenty, and great-grandparents of three. Mrs. Bitton's life is a lovely blend of devotion to home, family, Church, and community, and her hobbies have enriched and beautified all these fields of service.

# The Windows of Heaven

Vera Geddes Merrill

He promised to open the windows of heaven.
My own downcast eyes could not see,
That the shadows which darkened my vision
Were but new ways to enlighten me.

# "A" Is for Apron

Part II

*Ilene H. Kingsbury*

*Old woman! Old woman! Old apron woman! Are you too tired to walk the streets today? Why are you rocking so calmly under your plum tree shade? Haven't you noticed your chair sinking ever deeper into the grassy ground?*

CLARISSA'S eyes, half closed to the slanting, setting sun scarcely acknowledged the taunt of imprudent children. Old apron woman, indeed! This starched linen apron, crisp to a scratchy crackle; this crocheted insertion six inches deep; this long mantle of white was all she asked of heaven for adornment.

And why not? For on the day she turned eight she wore just such an apron over her best linsey-woolsey, and by midnight it was in rags, covered with printers' ink! Only one corner was worth being cut off to make a small handkerchief.

She now remembered that night in October of 1838. The frontier was a seething mass of six thousand mobsters intent on death to an unarmed community! No time to harvest the fields, not a moment to pack precious possessions, only an hour to gather the children and start with mother out on the prairie. Only a hasty prayer to protect father gone to negotiate with the wicked invaders.

The start was made. Merging families hastened together for mutual aid. Like quail beneath a bush they hovered. On down the street they soon fled, sobbing, crying, whispering, demanding, praying, grimly going like beasts before a whiplash.

Up ahead was a shout of warning. Back through the ranks thundered word of emergency within this greater struggle. Then, so the rabble would not miss a block of refugees, the man in charge ran by and pointed to one of a family for this acute, quick, quiet, secretive assignment. Now an old man, here a boy, there a strong youth, and on to Clarissa's family cart he came calling.

As she looked up, the man nodded his head in her direction. She glanced backward, hoping she was not the one he meant. But he fairly yelled her name and pointed north to Brother Dawson's field, to which the other called ones were already running. Her terrified gaze sought her mother's, who only nodded her consent. At eight years one still minded one's parents without question, so Clarissa chased after the fleeing figures.

Years later Clarissa tried to determine just where she changed from wildly escaping danger to meeting a duty eagerly. It could not have been many rods. But once she became part of this varied aged group, she sensed she could be thought of as a little sister from just another fear-ridden household. Those up ahead waved her onward, past the field, and shortly they entered the printing office. By the time Clarissa caught up with them, the leaders had about-faced some-

where in the shop and were fairly kicking the rest over as they crowded out the door.

Until Clarissa was pushed against a rain barrel she was not aware that each person held something in his arms. In the darkening of night she just couldn't make it out. Her own steps, now steady, took her indoors. A sure-sounding voice ordered, "Hold out your apron!" Automatically she clasped its lower corners and instantly a great weight was thrown into the ample folds. The jerk of gravity made her knees buckle and her knuckles whiten to the burden. Someone pushed her shoulders to an about turn and as she stumbled out, the order to the next child was, "Put these in your bonnet!"

THIS automatic, violent course, born of determined action, was so abrupt and almost ruthless, that there was no time for thinking; only obeying. She staggered under her load, and trailed the old man in front. Back toward Dawson's field they tottered with their burdens.

Above the noise of hounded humanity out on the road, Clarissa could hear the rasp, scrape, and grind of a shovel on reluctant soil. The plunk of the earth sounded at her feet and a voice ordered, "Dump out the type, girl!" She guessed she was already on the brink of a small pit, so, bracing herself, she flung her load out and ahead, heard it fall with a metallic ring, then she clasped her hands to ease the tension of the apron hold.

Someone cried, "Don't stand there, girl! Go back again!"

Oh, she might lose her place in line if she halted! Three trips she made before the moon showed over the trees. Each time the metal clanked with others in a newly turned hole; each time a ready shovel smoothed the field's furrows to disguise its recent disturbance.

Quickly, the crew left the spot. Orders were given to be silent on this night's work. Two men were charged to remember the spot, even if it took years to come back, or if flood or fire should change the scene. One boy whispered, "I'll come back all right! I'll dig up that type, and help uncle set it again! I don't care if it takes ten years!"

Well, it didn't take ten years, but eleven months did pass before the type was resurrected, carted four hundred miles east to another state and set up in a damp cellar through which ran a spring!

But at eight, Clarissa was too young to think of the far future. Her sudden remembrance of her mother on up ahead in the stream of men and women made her eyes water and her heart jump to her throat. She would have run swiftly to find safety, but the command was to allay suspicion, trail with her fellow laborers of the field, try to appear calm, and give no clue to the night's affairs. The picture was to be of a belated party catching up with the whole fearing, fleeing settlement.

She cried a little, thinking all was lost — her mother, father, two little brothers — where were they — gone forever?

The march ended at dawn. The frontier miles powdered under their feet. The eight-year-old peered through a morning mist to identify her fellow travelers. But so dirty were they, so unkempt, so inked

from head to fingertips, who could tell who they were?

Then, looking at her own hands, as the sun came up, she knew that she was one with them in this hiding away of treasure. It was when she picked up a corner of her apron to wipe her tears that she cried out in despair. It was ruined! Torn, jagged, inked, oiled, snagged, creased as beneath a crimping iron; oh, never to be worn again. Then, as she smoothed it over her knees she remembered the hand-clutched corner and looked at it. Well, enough cloth had been protected to keep clean a small portion. Those eight square inches were enough to sew some lace to and make a handkerchief for her wedding! And along one edge, faintly showing, could be read "grace of God" — from the wet type buried in a field!

*OLD apron woman, indeed!* Thoughtless children, out to make fun of the aged, could not crush her now . . . no, they only hastened her memories to that night eighty years ago, where, for a brief time, she was in the thick of the greatest excitement she was ever to see.

*Old, old apron woman! Look our way. Look at us little boys on the moist ditch bank. To right or left, you do not notice us! Ah, she is so ancient, so soft of step, we guess nothing ever happened to her!*

Nothing happened to me, indeed!

Once, age twelve, I crept scarcely breathing to save sound, and followed my mother to a great corral of milling horses. Several hundred animals, each stolen from such a defenseless soul as was my mother, had been driven mercilessly, and now awaited day to be herded, in all haste, to a market hundreds of miles over the prairie. Their quivering, frightened, frantic bodies attested to tragic blows and tightened ropes. Some were subdued to wretched drooping of mouths to the ground; others, still undaunted, jerked raw necks upward as though presently feeling the lash.

Mother, the gentle, the forgiving, the anything-for-peace type, seemed changed in her entire demean as were the once fearless horseflesh behind the bars. Neither woman nor horse was in its normal element. Mother represented a sort of controlled fury. Even her voice was tones lower. Her shoulders appeared broader. Her bare hands, hanging in rhythm to her determined stride, looked as large as a man's!

I saw a wall of water once in a dry wash that came on with the same inexorable force as she now strode toward the rails of the corral. Her long, full skirts dragged back in the night breeze and crept up a little above her high-top shoes. Sorrow or adversity might bow some people to the earth, never to rise; but with Mother, if she was felled, she sprang up more majestic. The men who had run off her cattle and horses could well beware of this pioneer settler.

And so she marched toward that cattle pen looking as if neither man nor the devil could stop her. Without a pause she climbed the rails and only stopped her course to call the name of a mare, beloved by our family. In the clear, cloudless night she discerned an answering jerk of a horse's head and heard a familiar whinny. She grabbed her skirt, threw her legs over the top rail, and in a half vaulting motion cleared the inner side of the fence. She gained

momentum and ran to claim her horse.

An oath cracked in the air. A hulk in human form lurched toward her. A grip of iron shook her shoulder.

THEN, through the aperatures of the fence I saw majesty in all its power and beauty. Mother looked that evil man squarely in the face. Her words were lost in the ceaseless tramping of the captured beasts, but the effect on that man amazed me as much as seeing Mother in that pen. He seemed struck with an invisible whip, or pushed away by a magnificent force. I always meant to ask her what she said to him; but never dared.

At that instant other forms emerged from the gate of the corral, and a wrangling ensued which showed that some of the thieves could not understand how a woman got in the place anyway! All of which didn't concern this desperate pioneer woman for one instant.

Again she called the mare, again it answered her. Mother went to it, the danger about her as mere nothing. And when she came close enough to stroke the animal's mane, a great peace came over the creature. Its nose, in her outstretched palm, ceased its jerking to the sky.

A raucous noise grated on my ears. A rough voice yelled, "Woman, how you expect to get it back?"

Language is not so important sometimes; at least Mother didn't need any. Her hands jerked to the back of her waist, caught the ties of her apron, yanked them apart, and with one motion snaked that apron and its strings around the mare's neck, cast a slip knot, and with a free end of cloth gently tugged along her property. A few clicking sounds from the side of her mouth signalled the animal to pace it out of the corral with her.

By this time I had inched around to the gate, and I reached for Mother's hand as she came by. I guess she knew I was there, for she had ordered me to come along just in case of trouble. But the look on her face was so triumphant I scarcely recognized her.

From the area of the horses came shouts and quarreling — "Bring her back" — "Shoot her down" — "Can't you beat a woman better than that?" — "What she say to you?" — "Let's move these critters out before any more women come in. . . ."

But by now we were running to our wagon. Our cow was hitched to one side of the tongue, the three little children were bundled in the back under a quilt, and the mare backed into place as quicksilver flows in a narrow trough in a refining mill. I helped Mother harness this odd team of bovine and equine flesh. We stepped over the wheel hubs and settled in the seat.

Later, I realized Mother hadn't breathed a word since that man grabbed her in the corral. What she had said to him had sufficed for quite a period of time.

Over her shoulder she lovingly glanced at her little ones. Over her knees she smoothed her apron. She slapped the reins and made that same side-of-the-mouth click of her tongue we knew so well.

Our team leaned forward for a pull to the open prairies — which would lead, in a few years, to the Rocky Mountains — to a Valley of Refuge in the Great Basin.

*(To be concluded)*

# NOTES FROM THE FIELD

*Hulda Parker, General Secretary-Treasurer*

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions.*

## RELIEF SOCIETY ACTIVITIES

Photograph submitted by Ivy M. Brown

### GRIDLEY STAKE (CALIFORNIA) RELIEF SOCIETY VISITING TEACHERS CONVENTION PRESENTS DRAMATIZATION "A LIGHT SHINING," May 6, 1959

Front row, seated, left to right: Pansy Gardner; Lavaun Papa; Jeanie Lake; Janet Meyers; Lois Dustin, representing a grandmother in the dramatization; Reva Payne, a daughter; Betty Wright, a granddaughter; Orlean Dewsnup; Laura Richins; Ebba Quist.

Back row, standing, left to right: Dorothy L. Fife; Gerda Nielsen; Karen J. Young; Edith M. Hemstalk; Sadie Harris; Margaret Hunter; Ivy M. Brown, President, Gridley Stake Relief Society; Cecelia Johnson; Olive Johns; Rachel Bate; Margaret Atkinson; Charlotte Davis; Tracie G. Jensen; Lucy McGuskie, stake visiting teacher leader.

Sister Brown reports: "Over 200 visiting teachers attended one of our most inspiring activities at which 'A Light Shining' was presented under the direction of Marvis Fife. The sisters pictured include several who have been visiting teachers for nearly fifty years. The three sisters in the center front are a grandmother, a mother, and a daughter, who are all visiting teachers and who took those parts in the dramatization. Some were honored from each ward who had served for thirty-five years or longer, and each was presented a lovely potted plant. The musical numbers were given by Singing Mothers groups from Chico, Oroville, Yuba City, and Gridley Wards. Refreshments were served from a beautifully decorated table. Each one present was given a bookmark inscribed in gold with 'Charity Never Faileth!'"

Photograph submitted by Anna M. Merrill

PORTLAND STAKE (OREGON) PRESENTS SKIT FOR SPRING FESTIVAL
May 1, 1959

Left to right: Mae Hinman, President, Oregon City Ward Relief Society, representing "the Voice of the *Magazine*"; Joyce Hill, President, Portland Tenth Ward Relief Society, representing "the Budget"; Margaret Watkins, President, Hillsboro Ward Relief Society, representing "Time"; Otelia Hedman, President, Portland Seventh Ward Relief Society, representing "Material"; Marilyn Young, Portland Second Ward Relief Society, representing "the Bride"; Alberta Rider, President, West Hills Ward Relief Society, representing "the Dinner Plate"; Carol Bennion, President, Portland First Ward Relief Society, representing "Goals."

Anna M. Merrill, President, Portland Stake Relief Society, reports: "'From the *Magazine*' was the theme of the Portland Stake Relief Society annual spring festival at which eleven ward *Magazine* representatives of the stake were honored guests. The stage was beautifully and appropriately set with a large . . . *Magazine*, through which passed the characters in the various skits presented by each of the four departments in Relief Society. The cover for the *Magazine*, as shown in the picture, was designed and painted by the Portland Stake Relief Society literature class leader, Faye Olsen, and her daughter, of the Gresham Ward. Each department, under the leadership of a stake board member, developed a skit summarizing the year's lessons, as they came to Relief Society members through the *Magazine*, and portraying the thoughts through 'music and the spoken word.' A four-voice choir, dressed attractively in dark skirts and white blouses, gave soul-stirring scriptures with perfect harmony to remind us, through the theology lessons, that 'the Lord hath spoken.'

"The literature characters which came from the *Magazine* wore authentic costumes, as they vividly relived life in early America through an introduction to the literature of that day. One of the stake's ideal Latter-day Saint families demonstrated the Family Hour for the social science department. The work department skit featured a beautiful young bride, shown in the picture, frantically searching for help with the household and family responsibilities, which she realizes she has accepted without feeling fully qualified for the position. With words written by Jessie Cooke, stake Work Director Counselor, stake work leader Betty Shelton, and other ward leaders, ward presidents, representing various phases of household management covered in the home management lessons, told the bride how *The Relief Society Magazine* will supply the help she needs.

"Mae Hinman served as 'the Voice of the *Magazine*,' writing and giving the continuity for the entire program. A framed certificate of merit was presented to Clarice Slaon, *Magazine* representative for the Portland First Ward, for having attained 154 per cent, the highest in the stake. A buffet luncheon concluded the day's activities, attended by 200 Relief Society members and friends."

Photograph submitted by Lela L. Udall

CALIFORNIA MISSION, SAN GORGONIO DISTRICT SINGING MOTHERS PRESENT MUSIC FOR DISTRICT QUARTERLY CONFERENCE, May 17, 1959

Director LaVirda Stuehser stands at the left (in dark dress), and assistant organist Clara Toronto is seated at the organ.

Front row, seated, left to right: Neva Robertson; Lois Payne; Marthella Yoakum; Ardell Hansen; Francis Moore; Essie Gardner; Mary Stucki.

Second row, standing, left to right: Lu Schwartwald; Virgie Denning; Bertha Denning; Georgia Harris; Dorothy Groom; Cherie Pauley; Delores Modine; Sovina Foster; Luella Smith; Eva Smith.

Back row, standing, left to right: Carol Grant; Crystal Crow; Myrtle Evelyn; Ida Fuller; Clarine Lund; Murvil Pack; Cora Serymore; Gladys Harvey; Sharleene Clay; Roberta Spiers; Herlen Harris; Joyce Wickham.

Lora Ford, organist, and Alice Higbee, pianist, were not present when this picture was taken.

Lela L. Udall, President, California Mission Relief Society, reports that this is the first Singing Mothers chorus of the San Gorgonio District.

Photograph submitted by Ardella H. Stevens

MOUNT OGDEN STAKE (UTAH) SINGING MOTHERS PRESENT MUSIC FOR CLOSING SOCIAL

Ardella H. Stevens, President, Mount Ogden Stake Relief Society, reports: "Singing Mothers from all eight wards of Mount Ogden Stake participated in a musical for the closing social of Relief Society, in which they paid tribute and honor in words of love, praise, and encouragement, in music written by our own sisters of Utah.

"Ward choristers and organists who led individual groups were:

"Fifth Ward — Daisy Davis and Myra Froer; Twelfth Ward — Minnie Daines and Athlene Tooms; Seventeenth Ward — Elizabeth Johnson and Alida Noorda; Twenty-Third Ward — Ardella Nichols and Lucile Jackson; Twenty-Fourth Ward — Alice Anderson and Mildred Pratt; Forty-Fourth Ward — Laurel Dickson and Gladys Garwin; Fifty-Second Ward — Ellen Paul and Ruth Bott; Fifty-Third Ward — Ortell Ferguson and Anna Rae Plougher.

"Tributes were paid to the following sisters who composed the music or words for the songs presented in the musical: Minnie Warner, Gladys Rich, Lula Greene Richards, Lucy May Green, Ida H. White, Alberta Huish Christensen, Florence Jepperson Madsen, Beatrice Farley Stevens, Emmeline B. Wells, and Ruth May Fox.

"This musical, arranged by the stake music leaders Mathel Ridges, chorister, and Louise Knight, organist, was unique and very outstanding, as well as being beautifully rendered. The soloist was Minnie Daines and the reader, Lucile Jackson. Delicious refreshments were served to two hundred sisters. Stake Work Director Counselor Rena B. Tree and Gladys Simpson, with the assistance of the ward work directors, were responsible for a lovely display of the stake welfare sewing which is all completed."

Photograph submitted by Fern Horton

SANTAQUIN-TINTIC STAKE (UTAH), GOSHEN WARD SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE
March 1959

Front row, left to right: Madge Christensen; Naomi Jermain; Virginia Roberts; Elva Okelberry; Eva B. Steele; Bertie Okelberry; Fern Horton, conductor; Barbara Horton, pianist.

Second row, left to right: Sylvia Steck; Elaine Nelson; Mildred Branagan; Dale Lindquist; Mardean Nelson; Rachel Jensen; Louise Thomas; Virginia Cloud.

Back row, left to right: Eva Helen Nelson; Mabel Morgan; Barbara Jensen; Wylma Jasperson; Lazetta Carter; Winifred White; Jeanne Beck.

Fern Horton, President, Santaquin-Tintic Stake Relief Society, reports: "This chorus is very active in Church work, both in ward and stake. They are very faithful and give much of their time in service to others. They sing in every funeral service in the ward, in all ward conferences, and in Relief Society Sunday evening services, in many stake conferences, and they have put on many entertainments to raise money to build the ward chapel. Some members of this group have been singing together for over twenty-five years. They furnished the music for both sessions of the Santaquin-Tintic Stake quarterly conference in March."

Photograph submitted by Norma M. Kunkel

## LEWISTON STAKE (WASHINGTON AND IDAHO) RELIEF SOCIETY SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, May 10, 1959

Norma M. Kunkel, President, Lewiston Stake Relief Society, and guest organist Phyllis Smith are seated at the organ, center; director Fonda Eastman is standing third from the left on the second row. Stake organist Lola Williams is not pictured.

Sister Kunkel reports: "Numbers presented were 'If With All Your Hearts' and 'Oh, May I Know the Lord As Friend.' "

This picture is the first submitted for inclusion in the "Notes From the Field" department of *The Relief Society Magazine* by the Lewiston Stake, and the Singing Mothers are a newly organized group.

Photograph submitted by Thera E. Harper

## RAFT RIVER STAKE (IDAHO) RELIEF SOCIETY HONORS VISITING TEACHERS AT SOCIAL, June 2, 1959

Thera E. Harper, President, Raft River Stake Relief Society, reports: "The feature entertainment was the dramatic presentation called 'A Light Shining,' under the direction of the stake board members Cloe Warr and Jennie Lee. Those helping with this part of the program were: Flossie Smith, Inez Barlow, JoAnn Hill, Sylvia Baker,

Leone Bell, Clara Beyler, and Fontella Tracy. Small books were presented to the sister from each ward who had served for the most years as a visiting teacher. All other visiting teachers were given a beautiful dish as a token of their devoted and faithful service through the year. Another part of the program was the fashion show 'The Magic Needle' under the direction of stake board members Lora H. Thompson and Barbara Gardiner. The 'Magic Needle' theme depicted styles from 1842 to 1958. The highlight was the showing of the lovely formal modeled by Jean Marie Miller, and made by her mother; and the beautiful wedding gown modeled by Ann Taylor, and made by her grandmother and aunt; also the 1909 wedding dress of Sister Ella Bucher, modeled by her granddaughter Sybil Bucher. The stake *Magazine* representative Alice O. Neddo presented copies of songs about our *Relief Society Magazine* to the audience to inspire them with the importance of having the *Magazine* in their homes. Everyone joined in community singing, realizing the worth of our own publication. The stake board members furnished refreshments. The music for the day was under the direction of Barbara Udy, stake chorister."

Photograph submitted by Rea Jorgensen

WHITTIER STAKE (CALIFORNIA) RELIEF SOCIETY BOARD

Front row, left to right: Edith Mitchell, Second Counselor; Rea Jorgensen, President (formerly First Counselor in East Los Angeles Stake); Alta Ellis, First Counselor.

Second row, left to right: Jean Reid, literature class leader; Juanita Singley, *Magazine* representative; Doris Echols, chorister; Lucille Dimmick, Secretary-Treasurer.

Back row, left to right: Nelda Tanner, work meeting leader; Eleanor Hansen, theology class leader; Elsie Folkerson, visiting teacher message leader; Helen Cox, organist. Eula Mae Bowman, social science class leader, was unable to be present when the picture was taken.

Sister Jorgensen reports: "The division of the East Los Angeles Stake on April 26, 1959, created the new Whittier Stake. There are five former Relief Society presidents on the board, and three others have been Relief Society counselors. All are devoted workers and teachers in Relief Society."

Photograph submitted by Marjorie M. Ward

SALT LAKE STAKE (UTAH), RELIEF SOCIETY BOARD AND STAKE PRESIDENCY AT RELIEF SOCIETY DINNER PARTY, May 8, 1959

Front row, seated, left to right: Gladys S. Winters, Counselor; Inez T. Hurst, Counselor; Franziska L. Kooyman, *Magazine* representative; Zitelle M. Snarr, visiting teacher message leader.

Second row, standing, left to right: Minnie A. Rossiter, chorister; Karine Kiepe, literature class leader; Marriet M. Capel, theology class leader; Bessie B. Clark, work meeting leader; Mabel H. Burgoyne, social class leader; Marjorie M. Ward, President; Arrah B. Wood, Secretary; Hilda M. Harvey, organist.

Back row, standing, left to right: Wallace A. Wood, Counselor; President Glen P. Umberger; Wm. M. Thomas, Counselor.

Sister Ward reports: "The spirit of 'Aloha' was radiant at the Salt Lake Stake Relief Society dinner party, May 8, 1959, in a tropical island setting, complete with palm trees, anthurium, fruits, and other items of Hawaiian decor. Members of the stake board were gay in their colorful Hawaiian Muu Muu's. Each one wore a hibiscus, the flower of Hawaii, in her hair. Seventy-five guests were presented with vari-colored leis as they arrived and received the traditional 'Aloha' greeting from members of the board. Sister Harriet Capel acted as toastmistress and delighted the group with fascinating stories of the islands. Authentic Hawaiian dances, songs, and string music further created a beautiful atmosphere for the affair. This is an annual party to honor the ward Relief Society presidencies. Other guests bidden to this gala event were members of the Salt Lake Stake presidency, their wives, and other stake representatives, past and present. All members of the stake board were hostesses and assisted with arrangements."

# LESSON DEPARTMENT

## *Theology*—The Doctrine and Covenants

### Lesson 19—Some Future Events

*Elder Roy W. Doxey*

(Text: The Doctrine and Covenants, Section 29:1-29)

For Tuesday, December 1, 1959

Objective: To indicate the emphasis which the Lord has put upon future events.

IN the Prophet Joseph Smith's history, he does not provide us with information about the reason for receiving Section 29 of The Doctrine and Covenants except that it was given prior to the conference beginning September 26, 1830. The Church had been organized more than five months before this. We know that the first time the angel Moroni visited the Prophet considerable emphasis was given by that holy messenger to what would transpire in the latter days. In his second appearance during the night of September 21-22, 1823, the Prophet said:

> . . . he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation . . . (*D. H. C.* I:14).

That part of Section 29 which is reserved for this lesson deals, in general, with some of these judgments and events associated with them. In many revelations to be studied during this course, we learn about future events, one of the important contributions of The Doctrine and Covenants.

*Lesson Division*

For this lesson the revelation is divided into these parts: (1) introduction and the gathering of the elect (verses 1-8); (2) second coming of Jesus and the millennium (verses 9-11); (3) the judgment (verse 12); (4) the first resurrection (verse 13); (5) signs preceding the second coming of Jesus (verses 14-21); (6) events following the millennium (verses 22-29).

It seems needless to say that all of these subjects will not be given extensive discussion in this lesson, for they are found in subsequent revelations.

*The Gathering of the Saints*

Attention is drawn immediately in this revelation, as well as in others, to the fact that this divine message comes from our Redeemer who has atoned for our sins. Because Jesus has offered himself as the Savior, there is reason for his bringing together ". . . as many as will hearken to my voice and humble themselves before me . . ." (D & C 29:2). The allusion to a hen gathering her chickens under her wings in verse 2 reminds one of the Savior's sorrow concerning those of Jerusalem who would not come into his fold because of wickedness. (See Mt. 23:37.)

In the dispensation of the fulness of times the Lord again calls upon all who will humble themselves in mighty prayer to respond to his call. Only those who hearken to his voice will make up his people. (See Section 45:28-29.) In the introduction to this revelation, however, the Lord directs his message to those who have already received the gospel; for, ". . . your sins are forgiven you, therefore ye receive these things . . ." (D & C 29:3).

This is a thought which we should keep in mind. Those who have become members of the kingdom of God and who truly humble themselves in the manner suggested receive great knowledge and guidance. And thus the six elders who were present when the revelation was given and who were chosen to declare the gospel were to be instructed in matters of great importance concerning the latter days. These elders, if they did not succumb to the adversary's temptings (verse 2) would enjoy the blessing of:

> . . . Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive.
>
> And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts (D & C 29:6-7).

Faith, unity, prayer, and righteous living continue to bring success to the missionaries as they proclaim the gospel courageously.

As one studies these few verses (1-8), he discovers that there are two aspects to the principle of gathering. The first is being gathered out of the world into the kingdom of God, and this, it seems, is the phase of the gathering the Church is now in principally. Nephi saw this period of the latter days in vision:

> And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. . . .
>
> there were wars and rumors of wars among all the nations and kindreds of the earth. . . .
>
> Then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel (I Nephi 14:14 ff.)

In the second phase of the principle of gathering, Israel is to be gathered in unto one place (Section 29:8; 45:64-71). The eventual center place for the gathering of the elect of the Lord will be in the New Jerusalem, indicated by revelation as the western part of Missouri.

In the meantime, there have been other gathering places where the saints have been brought together to work out certain purposes of the Lord in these latter days. As already

indicated by prophecy, with the growth of the Church in the world, many places of gathering are appointed and may probably yet be appointed. This fact was revealed in a subsequent revelation, as follows:

> Zion [New Jerusalem] shall not be moved out of her place, notwithstanding her children are scattered.
>
> They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—
>
> And all these things that the prophets might be fulfilled.
>
> And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints—
>
> Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.
>
> Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places;
>
> And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together (D & C 101:17-23).

The Lord declared that those who enter his Church are gathered out of the world. In the early part of the dispensation in which we live, calls were made upon the members to come together to work out the purposes of the Lord in Ohio, Missouri, Illinois, and then in the western part of the United States. The kingdom of God has flourished in its growth and power bringing about the continuing fulfillment of Nephi's prophecy that the saints, though scattered among the nations, are armed with righteousness and the power of God. These saints remain in the missions of the Church building up the work of the Lord in their places of conversion, exercising their power in affecting for good the lives of their associates. Moreover, stakes are continually being formed from mission areas.

### *The Second Coming of Jesus* (D & C 29:9-11)

From the revelation quoted above (Section 101), we learn a purpose of the gathering of the saints — to prepare for the second coming of the Savior. This purpose is given in Section 29, verse 8 ". . . to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked." There follows the plainly stated fact that the day is coming soon when all the wicked shall burn as stubble, in order that when the Lord comes he will dwell in righteousness with men on earth for the thousand years of the millennium.

### *The Twelve and Judgment* (D & C 29:12)

It should be evident to all that the coming of Jesus in great power marks the beginning of the millennial period of peace and righteousness (verse 11). Preparation for that period is now going on.

Associated with the Redeemer at his coming will be the Twelve Apostles ". . . which were with me in my ministry at Jerusalem . . ." (D & C 29:12). These apostles will come clothed with robes of righteousness and with crowns upon their heads to judge the ". . . whole house of Israel, even as many as have loved me and kept my com-

mandments, and none else" (D & C 29:12). After having proved themselves, the Twelve will receive their blessing as indicated.

Does this mean that included with the Twelve will be Judas, the betrayer of the Lord? It seems not. All this revelation states is that the Twelve who will come with the Lord will be those ". . . which were with me in my ministry at Jerusalem" (D & C 29:12). In order to fill the vacancy in that quorum, the remaining eleven apostles met and, under divine guidance, selected Matthias. He qualified as an apostle of that dispensation because he ". . . companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us . . ." (Acts 1:21-22). Matthias will come as a member of the Twelve in filling the office ". . . from which Judas by transgression fell . . . ." (See Acts 1:15-26.)

The power of judgeship will extend beyond those of Jesus' mortal ministry to include other branches of Israel led into other parts of the world, as the Nephite Twelve. (See 1 Nephi 12:9-10.)

*The Resurrection* (D & C 29:13)

In this verse we learn that at the second coming of Christ there will be a resurrection of those who "died in me":

> For a trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth — yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one (D & C 29:13).

Who are those "which died in me?" This does not apply only to those who, it has been said, will judge the house of Israel — the Twelve. The crown of righteousness will also be received by those who faithfully kept the commandments and they will be one with Jesus their Redeemer. This fact is indicated in other revelations, two of which are:

> And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him.
>
> And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven—
>
> They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God (D & C 88:96-98).
>
> And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever (D & C 133:56).

*Signs of the Times*
(D & C 29:14-21)

But, before the coming of the Savior, bringing with him the Twelve, the resurrected saints, and the ushering in of his millennial reign, certain signs will be seen and known, in order that the nearness of Jesus' coming may be known to those who watch for that event.

These events of the last days are said to consist of certain phenomena which will be observed in the heavens, as well as in the earth beneath. (See D & C 29:14.) In that day there shall be ". . . weeping and wailing among the hosts of men; And

there shall be a great hailstorm sent forth to destroy the crops of the earth" (D & C 29:15-16).

In connection with these events heralding the Lord's coming, it would seem that all Latter-day Saints would desire and obey the counsel of their divinely appointed leaders by sustaining them in their office, not only by the upraised hand, but also by following that counsel. For example, we have been given counsel concerning the Church Welfare Program instituted by the Lord for the welfare of his people. We are admonished to participate in welfare projects that surpluses might be available to the saints when in need. All too often, those who do contribute their time, talents, and means, are those who are already making contributions in many other ways in building up the kingdom of God. Is there not in the Welfare Program an opportunity for all to make a contribution which will redound to their temporal and eternal welfare?

> And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not (D & C 29:17).

We are informed in the above verse that, because of the wickedness of the world, and it is well to notice that the world will not repent, vengeance will come to the inhabitants of the earth. The rebellious, those who harden their hearts in wickedness, must suffer. As the time draws near to the end of this dispensation, men may believe that they can seek refuge in the blood of Christ and be saved, but the Lord here declares that ". . . the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not" (D & C 29:17).

"Wherefore, I the Lord God will send forth [judgments in the form of] flies . . . which . . . shall eat their flesh" (D & C 29:18). We may believe that diseases and plagues are indicated in verse 18 through 20 causing the conditions described there. All the abominations of the wicked world will not continue when Christ comes. ". . . the great and abominable church . . . shall be cast down . . ." (D & C 29:21).

*Events Following the Millennium* (D & C 29:22-29)

When the Savior comes to reign upon the earth as Lord of Lords and King of Kings, the period of peace and righteousness will be ushered in. Conditions existing on the earth during the millennium are to be considered in a future lesson, but this revelation informs us of certain things to happen after the period of the millennium.

The first of these events is that men will deny their God:

> And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season (D & C 29:22).

Many persons will have been born during this period, which raises a question concerning the people who will have lived on the earth during the millennium. Will they be tempted by Satan and tried because they will not have had the same kind of trial as did those who lived before the millennium?

Brother Orson Pratt has said concerning this:

When the period called the Millennium has passed away, Satan will again be loosed. Now the query arises, Will Satan have power to deceive those who have lived on the earth, and have fallen asleep for a moment, and have received their immortal bodies? No, he will not. When they have passed through their probation, and have received their immortal bodies, Satan will have no power over them. Thus generation after generation will pass away, during the Millennium, but by and by, at the close of that period, unnumbered millions of the posterity of those who lived during the Millennium will be scattered in the four quarters of the earth, and Satan will be loosed, and will go forth and tempt them, and overcome some of them, so that they will rebel against God; not rebel in ignorance or dwindle in unbelief, as the Lamanites did; but they will sin wilfully against the law of heaven, and so great will the power of Satan be over them, that he will gather them together against the Saints and against the beloved city, and fire will come down out of heaven and consume them (*Journal of Discourses* 16, page 322).

With the earth being spared for a ". . . little season":

And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand (D & C 29:23-25).

The final resurrection will come after the events spoken of in Section 29 of the Doctrine and Covenants and in Revelations, chapter 20.

Then after the foregoing event — the loosing of Satan at the end of the millennium and the ". . . little season" occur — there shall be the last resurrection of the dead called forth by Michael or Adam.

The closing event following the millennium is revealed by the Lord:

And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

Wherefore I will say unto them — Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come, for they have no power (D & C 29:27-29).

The extreme ends of salvation, eternal life (godhood) for the righteous, and everlasting condemnation for the wicked, are indicated in the foregoing verses. Notice how the Lord places the wicked (sons of perdition) in the place prepared for the devil and his angels from whence they shall not return, for they have no power. Subsequent revelations, to be studied, give us information concerning the grades of salvation intermediate between these two extremes.

## *Questions for Discussion*

1. What are some of the future events mentioned in this revelation?
2. Name the two phases of the gathering of latter-day Israel.
3. Why is it necessary to follow the leaders of the Church?
4. With what events do you associate the second coming of Jesus?
5. What events are to occur following the millennium?

# *Visiting Teacher Messages—*

## Truths to Live By From The Doctrine and Covenants

### Message 19—"He That Receiveth My Law and Doeth It, the Same Is My Disciple . . ." (D & C 41:5).

*Christine H. Robinson*

For Tuesday, December 1, 1959

Objective: To show that in order to enjoy the blessings and association of the Lord's Spirit, we must keep his commandments.

A disciple is a student and follower of his master's teachings. To be Christ's disciples, we must study and understand the Savior's teachings and put them into effect in our lives.

The great blessing that comes to the Savior's disciples is the marvelous opportunity to have the assistance and association of his Spirit. Those who enjoy the presence of his Spirit have peace of mind. They are given the power to meet and overcome life's problems and, through his help, enjoy the satisfactions of achieving great accomplishments in the service of others.

How can we become Christ's disciples? He has told us, "He that receiveth my law and doeth it, the same is my disciple . . ." (D & C 41:5).

The first step, then, in becoming his disciple is to know, understand, and receive his law. The Savior's laws are the laws of the gospel. They are the teachings he gave us during his life here upon the earth. They are also the teachings and commandments given by inspiration and revelation to all of his prophets, both ancient and modern, as found in the scriptures and in our leaders' present-day instructions.

Understanding and receiving the Savior's laws constitute a continuous and lifetime challenge and opportunity. We must never cease studying and learning.

Receiving the law, however, is not enough. We must put the law into action in our lives. The Book of Mormon prophet, King Benjamin, clearly expressed this truth when he said, ". . . and now, if you believe all these things see that ye do them" (Mosiah 4:10). The apostle James expressed this thought when he said, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

The gospel of Jesus Christ is a gospel of work. We know that through our good works we will be saved and by our desires and works we will be judged.

An ancient fable tells of a certain farmer who had three friends. Two of these friends he held in high esteem and associated with them constantly. The third, although of genuine character, was neglected by the farmer.

Accused wrongfully before the law, the farmer was summoned to court. He needed a character witness and went first to his preferred friends. The first of these gave many reasons why he could not pre-

sent himself at court. The second friend was willing to accompany him, but could go no further than the door. The third, whom he had least esteemed, not only did accompany him but so ably defended the farmer before the judge that he was acquitted.

According to this fable, each individual during his lifetime makes three friends. These are his worldly possessions, his family and neighbors, and his good works. When he leaves this life and faces the Great Judge, his first friend, worldly possessions, must be left behind. The second friend, his family and neighbors, can accompany him only to death's door. His third friend, however, the one he is inclined to neglect—his good works—is the only one who can go with him and help him to plead his cause.

A true disciple of the Savior is a performer of good works. He knows that by his works he will be judged. He not only receives Christ's words but puts them into action and writes them upon ". . . the table of thine heart" (Proverbs 3:3).

Jesus described a true disciple when he said:

> Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock (Mt. 7:24).

Let us all earn the rich blessings that come to true disciples of our Lord.

# *Work Meeting*—Physical Safety Factors in the Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

## Discussion 3—Fire Hazards

*Charlotte A. Larsen*

For Tuesday, December 8, 1959

Objective: To show that the best fire control is prevention.

EVERY day 800 homes are struck by fire. Don't permit your home to become one of the 800. Most fires in the home are caused by carelessness; usually it's a thoughtless act or a forgotten precaution — just little things — but too often they lead to destruction and sometimes loss of life. Nearly all fires in the home can be prevented, if the simple and common-sense methods are followed. If you are on your guard and do not let these hazards occur, it will go a long way in eliminating fire in your home.

### *Major Causes of Fire*

Matches, smoking, and misuse of electricity, account for forty per cent of all fires of known origin. Their real danger cannot be emphasized often enough. Other causes of fire are heating and cooking equipment, rubbish in attic, flammable cleaning

fluid, refrigerator motors without ventilation, irons connected and unattended, fireplaces without screens, lamp cords under rugs, rubbish in basement, overloaded circuits, paint thinner and varnish remover, and grass clippings packed in containers and left in garages. Magazines, papers, and clothing left on radiators or near kitchen stove, and lamp shades coming in contact with light bulbs are also frequent causes of fire. Many of these things don't have to touch flame to burn; they will catch fire simply because they are too close to the heat for too long.

*Precautions:*

1. Keep matches in a metal container and out of reach of children and in a cool place.

2. Employ a competent electrician to repair and extend wiring when this is necessary. (Use all of the safety precautions discussed in the lesson on Electricity.)

3. Discard stacks of magazines and papers, old rags, and discarded furniture from basements, attics, and storerooms.

4. Clean furnace regularly. Faulty connections and pipes cause 50,000 fires a year. Check entire heating system for needed repairs.

5. Don't leave paints or turpentine near the furnace or heat or flame of any kind.

6. If you smell gas or think there is a gas leak in any part of the house, get your family out of the house, open windows, and call the gas company.

7. Guard against a grease fire in your stove. Fire caused by food burning on the stove can be best put out by placing a metal cover on the pan containing the burning food, or sprinkle ordinary baking-soda or salt on it. Don't try to put out such a fire with water; it splatters and spreads the fire.

8. Make a habit to disconnect electric irons immediately when interrupted by a phone call, the doorbell, or a caller, etc.

9. Never keep flammable or explosive cleaning fluid, such as gasoline, benzine, naphtha, and similar fluids in the house. One gallon of gasoline has the explosive power of eighty-three pounds of dynamite. Such cleansing fluids should never be used indoors. When mixed with air, their vapors can be ignited by the spark of a light switch or any electric connection, or the tiny flame of a pilot light. They can also be toxic if the fumes are inhaled to any great extent.

10. To prevent those mysterious fires caused by "spontaneous ignition," never put oily rags or cloths saturated with furniture polish, paints, or wax in closets or cupboards. These can catch fire by themselves. This happens when there is not enough oxygen to carry away heat which is caused when they give off vapors. When these vapors get hot enough, they burst into flame. If you intend to use them again keep them in a covered metal container.

11. Never throw flour, or dust from a vacuum cleaner into a stove fire or burning incinerator. Dust is explosive.

12. If your garage is attached to your house, always keep the door between them tightly closed. This will prevent passage of gases from garage to house. It would also retard spread of fire.

13. Never start an outdoor fire on a windy day. In burning trash or leaves, use a covered wire mesh basket. Don't start a fire near a building or fence. Keep children away from bonfires or open fires.

14. Use flashlights instead of candles if lighting should fail.

15. Instruct all responsible members of your family how to act in case of fire and how to call the fire department. It is not wise ever to leave children unattended or locked up in the house. Lighted candles at children's parties can be dangerous. It is desirable for every home to have at least one dependable fire extinguisher.

### *Fires From Holiday Hazards*

The holidays, Christmas, Hallowe'en, Fourth of July, and others bring many hazards into the home in the form of decorations, candles,

lanterns, or fireworks. Choose decorations that will not burn readily.

*Make Christmas a Safe Time*

Christmas trees are combustible, so be sure they are green and fresh when purchased. They should not be brought into the house until a few days before Christmas. It is wise to set the tree in the coolest part of the room, away from radiators or other sources of heat. Do not use defective or frayed tree lights or light sets not bearing the (UL) Underwriters Laboratory label. Avoid the use of lighted candles for decoration on the tree or in windows near curtains. Pull the plug on the tree lights when not at home. Also avoid use of decorations that are not flame-proof. Remove gift wrappings from the home immediately after opening the packages.

### *Supplementary References*

*The A.B.C. of Home Wiring,*
Kennecott Copper Corporation
161 East 42d Street
New York 17, New York

*Your Local Fire Department — Your Fire Safe Home*
National Board of Fire Underwriters
85 John Street
New York 38, New York

### *Questions*

1. What are the fire hazards in your home?
2. How many of you know how to reach a fire department?
3. Discuss and list the precautions necessary to avoid fires made possible by Christmas decorations and activities.

# *Literature*—America's Literature—A New Nation Speaks

## Lesson 11—Benjamin Franklin, Retired

*Elder Briant S. Jacobs*

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 95-122)

For Tuesday, December 15, 1959

Objective: To review Franklin's literary versatility and so better appreciate his mature endowments.

IN 1748, during his forty-second year, Benjamin Franklin turned over his successful printing business to his partner, in return receiving a substantial share of the profits during the eighteen years following. He owned several homes, and accumulated considerable land holdings in the Ohio Valley. Freed by his own past industry to a life of leisure (which he defined as contrasting sharply with laziness), he had a luxurious amount of time to devote to whatsoever he chose. Should he give his time to himself or to others?

All the ancestors of golf, hunting and fishing, horses, boating, travel, luxurious food and clothing, elegant society, he passed by without a

thought. Soon after leaving his print shop he bought a three-hundred acre farm in New Jersey and began experimenting with depth of rootage and resistance to frost of varying mixtures and concentrations of seed. He speculated about the source of mountain springs and noted the varying rock strata. Finding fossilized animals imbedded in rock high on a mountain, he recorded his observations that "We live on the wreck of a world." He perfected a device for making duplicate copies from a roller; by a simple experiment he proved communicative powers among ants; he announced the cyclonic theory of storms and conjectured that light does not come from the sun in particles. He now had time to question, observe, and theorize on myriad aspects of the physical world. (See *Relief Society Magazine*, July 1959, p. 480.)

*The Objective Scientist*

All he asked was knowledge, which it was his pleasure to earn. And, in recording it, he was the objective scientist. He never took time to write up his famous kite experiment, which to the unlearned made him appear as a magician while to his fellow-searchers in France and Sweden and England he was the leading investigator of electricity of the day. His experiments were translated into French, German, and Italian, and in English he originated the entire basic vocabulary of electricity: positive, negative, non-conductor, armature, etc. He was invited to become a member of various Royal Societies of Science and Physics throughout Europe; his electrical studies were published in England.

*Public Service*

This most active period of his life as a scientist came to an end in 1753, when he was appointed Deputy Postmaster for continental British America. After he reorganized the postal system and made it yield a profit, he represented Pennsylvania in England, served as member of the Pennsylvania Assembly, then from 1764 to 1775 was in England representing Pennsylvania, Georgia, New Jersey, and Massachusetts. He returned, resigned to separation, helped draft the Declaration of Independence and later the Articles of Confederation. He represented the colonies at the court of France for twelve years, returning to Philadelphia in 1785, after negotiating the peace treaty with England. During the last five years of his life, he lived in Philadelphia (text, page 96) where he was elected President of the Commonwealth of Pennsylvania, and was a delegate to the Constitutional Convention in 1787, three years before his death in 1790. If we are justified in assuming that this retired printer gave his time to the place where his heart lay, we find in him the archetype of selfless public service and concern for his fellow men.

From his earliest years, when he read during his lunch period in the print shop, until his last days, his hunger for knowledge and books never ceased. Reading was his lifelong companion. He knew not how his personal library grew up the walls of his study, both in England and in France, but he cherished and read all books "containing knowledge that may hereafter be useful to America." Yet learning for its own sake was as foreign to him as indif-

ference; learning was good because it was useful; in his own words "Learning whether speculative or practical, is in popular or mixed governments, the natural source of wealth and honor." By the same standard of value he became one of our greatest masters of English prose: he trained himself to write well because such a skill, he believed, would assist him in "getting on."

*Literary Craftsman*

Though he never considered himself a writer, and though he published no books, his collected works fill ten volumes. The bulk of his writings consists of his newspaper works and his personal letters. In his political life he made very few speeches, choosing always to let the written page represent him. His *Autobiography*, the most widely read personal history written in English, he dashed off during three separate, miscellaneous periods of his life. Apparently the present was so exciting that he could not for long dwell on the past.

Realizing that writing "is best wrote which is best adapted for obtaining the end of the writer," Franklin's first friends in Philadelphia were poets, since he believed that he could best master prose by submitting himself to the discipline of verse writing. He consciously imitated the style of the *Spectator Papers* by Addison and Steele and captured in his own lines their quality of enameled smoothness. After writing in verse he turned the same thoughts in prose, and vice versa. Always writing with greatest care, he made many revisions of his thoughts before achieving a final draft. To his sensitive ear the cadence of his lines was of extreme importance; as a result, reading him is always a pleasure to the reader's imagination and inner ear.

Franklin is one of our greatest masters of the "simple style" which the Puritans so much admired. Always choosing common words, and making very few images or elaborate comparisons, he wrote in simple sentences. Because he controlled most carefully the uniformity of his tone, his page always seems "underwritten," or less emphatic than what he is recounting. Thus the reader is forced to supply his share in the communicative process, and, in so doing, Franklin's words capture him completely.

*The Autobiography*

Because Franklin never considered himself a man of letters, it becomes an easy temptation to agree with him; however, the evidence points otherwise. No book can speak to generation after generation without possessing genuine literary skill. His greatest ability, and a most rare one, is the easy projection of "self" onto the page, until the reader becomes one with him. His warmth for people and his keen observation contribute to his ability to characterize vividly and tersely. His is a true feeling for dramatic intensity, and by combining it with his narrative powers, he impels the reader to keep turning the page "just to see what happens," always the sure proof of imaginative word power. As Carl Van Doren concludes in his great study on Franklin, he is "a harmonious human multitude." Merely because he did everything else extremely well is not justification for belittling his achievement as a writer. Franklin

is never a "long-hair" literary man; he's just a writer almost everybody likes enough to read and to recommend to their children. Under the spell of Franklin's art this greatest of all "rags to riches" story isn't told—it's uncovered, since it has always existed, so naturally is it done.

The selections in our text (pages 98-122) are the most well-known: how the runaway apprentice comes to Philadelphia, friendless, almost penniless, but ready to pay for his passage even though he has rowed all the way, and bestowing his great puffy loaves of bread on those whose need was greater than his.

Desiring to attain moral perfection, Franklin composed a catalogue of moral virtues, which to him seemed necessary or desirable. It is the American Enlightenment's classic example of man's belief in his own ability to improve himself and, therefore, his society through self-discipline. Concerning this project we read:

> I wish'd to live without committing any fault at any time; I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employ'd in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct (Text, page 110).

These names of these virtues, with their precepts, are presented in the text on pp. 110-111.

The great significance of his attempt to achieve moral perfection is not that he did not attain perfection, but that he tried.

*Master of Irony*

Jonathan Swift died when Franklin was thirty-nine. An age which venerated reason and brilliant and subtle statement sharpened by satire had been ready to acknowledge him as master, and so was Franklin. In his *Gulliver's Travels*, one of the fiercest books in literature, Swift had satirized man's excessive faith in science and education, in religion, and in his own perfectibility, while his "Modest Proposal," and attack upon the British government for its grinding administration of Ireland, is justly the most famous use of irony in the language. Franklin followed such a model with his usual skill.

Satire pokes fun at some human foible, often with the hope of exposing a weakness that it might be corrected. A refinement of satire is irony, which has the same tone of subtlety and understatement as satire, but which says directly the reverse of what is intended. To remark during a disastrous cloudburst, "Lovely weather today, isn't it?" or to welcome to breakfast some uncombed, unawakened female with, "Well, enter our vision of delight," is to use irony.

In such passages as the following, Franklin adopted not only Swift's ironical tone but for a moment, his dismal view of man's nature (and woman's). In a letter to Joseph Priestly, his fellow-scientist and free-thinker, dated February 8, 1780,

EASY ORGAN COLLECTIONS FOR THE CHURCH ORGANIST

| | |
|---|---|
| AMATEUR ORGANIST—NO. 28 and NO. 29 ea. | 2.25 |
| ASHFORDS EASY VOLUNTARIES | 2.25 |
| CHRISTMAS VOLUNTARIES | 1.00 |
| EASY CHURCH VOLUNTARIES | 1.50 |
| EASY POSTLUDES | 1.50 |
| EASY WEDDING MUSIC | 1.00 |
| FAVORITE ORGAN VOLUNTARIES—Vols. 1, 2, 3 ea. | 1.50 |
| FORTY-THREE ORGAN OFFERTORIES | 1.50 |
| GOSPEL HYMN VOLUNTARIES—Vols. 1 and 2 ea. | 1.50 |
| ONE PAGE ORGAN VOLUNTARIES—Vols. 1, 2, 3, 4 ea. | 1.50 |
| PORTFOLIO OF CHRISTMAS VOLUNTARIES | 1.00 |
| PRELUDES FOR SERVICE | 1.50 |
| PRELUDES FOR WORSHIP | 1.50 |
| SIMPLE ORGAN VOLUNTARIES | 1.50 |

*Music Sent on Approval*

Use this advertisement as your order blank

DAYNES MUSIC COMPANY
15 E. 1st South
Salt Lake City 11, Utah

Please send the music indicated above.
☐ On Approval ☐ Charge
☐ Money Enclosed

Name .....
Address .....
City & State .....

Daynes Music Company
15 E. 1st South
145 NORTH UNIVERSITY, PROVO Salt Lake City 11, Utah

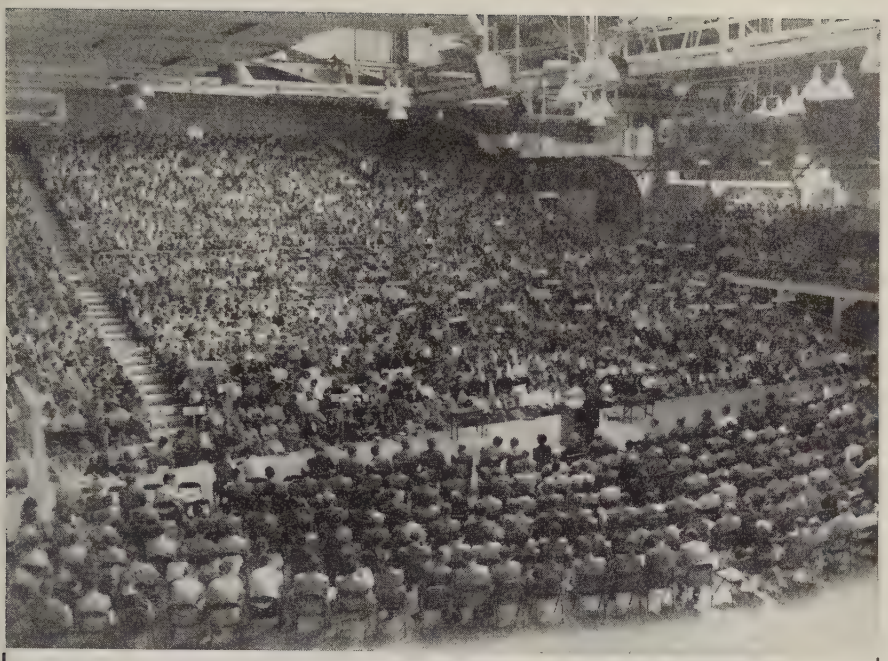
Franklin dreams of what tr science might accomplish in thousand years: gravity might annulled to make transportati easy, the tillage of nature mig then yield twice as large a harve and man might overcome disea and old age. But then, as he su veys man's moral state, the eter idealist, injured by his awareness present sufferings, cries out:

> O that moral Science were in as fai way of Improvement, that Men wou cease to be Wolves to one another, a that human Beings would at length lea what they now improperly call Humani

After Franklin's first tour of ru England and Scotland, like Swi he saw such degrading human su fering among great masses of te ant farmers caused by high rents a absentee landlords that, for a m ment, he doubts the values of Eu pean civilization:

> Had I never been in the Americ Colonies, but was to form my judgme of Civil Society by what I have lat seen, I should never advise a Nation Savages to admit of Civilization. Fo assure you, that in the Possession a Enjoyment of the various Comforts Life, compared to these People, ev Indian is a gentleman.

Probably the most famous use irony in American Literature Franklin's "Rules by Which a Gr Empire May Be Reduced to a Sm One," written in London, in 17 when Franklin was beginning despair of England's ever deal sympathetically with her colon What a master-strategist was Fra lin, to get such a piece published London's most influential magaz to be read by England's increasin land-hungry, colony-hungry adm istrators. From this acknowl



# GET YOUR EDUCATION THE Y'S WAY

**A GREAT UNIVERSITY**—Brigham Young University is one of the great universities of the world. Its students come from every state and 48 foreign countries; its faculty has been trained in a hundred universities; its modern facilities are excellent and the campus is expanding.

**BUT THERE IS A 'PLUS' AT BYU**—Although it offers all the advantages of a big university, BYU retains all the friendliness and attention of the small college. Also religious training is combined with the academic, physical, and social for balanced education the Y's way.

**Remember These Dates—**

**Freshman Orientation** ..... **Sept. 21-24**

**Registration** ..... **Sept. 25-26**

## BRIGHAM YOUNG UNIVERSITY

PROVO—UTAH

**ARE YOU AN UNPUBLISHED AUTHOR?**

IF YOU HAVE A BOOK LENGTH MANUSCRIPT you would like to have published, our editorial staff will be glad to consider it on a co-operative basis.

OUR PROGRAM HAS LAUNCHED MANY NEW WRITERS.

Submit your work for free editorial evaluation and further information.

We consider all types of material: Fiction, Poetry, Juveniles, Religious Books, Educational, and Scholarly Work.

GREENWICH BOOK PUBLISHERS, INC.
Attention: Mr. Wright
489 Fifth Avenue
New York City, New York

**LEARN TO TYPEWRITE!**

**New Classes Begin Soon**

Adult classes for Relief Society and genealogy workers will teach beginning and advanced typing. Classes will run 6:30 to 8:00 p.m., Mondays and Thursdays. Individual help and instruction by professional teachers. Call for reservations and further information.

**LDS BUSINESS COLLEGE**
Phone EM 3-2765
70 North Main Salt Lake City 11, Utah

ment of his audience to the end, irony is dominant. In his ironical relation between tiny, complacent England and the colonies, he anticipates Tom Paine:

> I address myself to all ministers who have the management of extensive dominions, which from their very greatness are become troublesome to govern, because the multiplicity of their affairs leaves no time for fiddling (Text, page 118).

Almost a preview of the specific wrongs cited in the Declaration of Independence, this piece lists, in ironical tone, the actual abuses received at England's hands: in return for the colonies' financing their campaigns against the French and the Indians, higher taxes; quartering troops in homes; sending quarreling, suspicious administrators to the colonies, then rewarding them out of colony taxes for their usurpations; revoking the right of *Habeas Corpus* and passing bewildering and petty laws, etc.

*Wit and Humor*

Long before *Poor Richard* began to appear, Franklin was loved for his humor, often poking fun at his own weaknesses and laughing with the reader at himself. Franklin was never pompous or self-righteous; he never took himself at all seriously, and could always relieve tension with a joke. No wonder he had such influence and such hosts of friends. We know that he wrote an early draft of the Declaration of Independence which burlesqued England's ingratitude to Saxony, her mother-country, and contemporary rumor had it that Franklin alone was not entrusted to write the

Declaration because it would probably end with a joke.

Franklin loved people enough to write them letters. His correspondence was tremendous, in bulk as in variety of interests. For example, on August 22, 1772, he wrote at least thirteen letters on such various subjects as canals, antislavery propaganda, obtaining workmen for a glass factory, oath-taking, post office accounts, silk culture, general business conditions, selecting books for the library company, establishment of a nailery, problems dealing with the Pennsylvania hospital and investments in England.

He told jokes and made puns in all his writings (save his scientific works). He often used humor to relieve tension. In his plea for unanimous support of the Constitution he told of the French lady who, in justifying her own position in a quarrel, said to her sister, "But I meet with nobody but myself that is always in the right."

He wrote delightful satires on those who took the game of chess too seriously (it was his favorite pastime), wrote parables on persecution and brotherly love in the style of the King James version of the Bible, then laughed silently at his friends when they could not identify the book of the Bible in which they appeared.

But best-known because best-loved are his *Bagatelles*, his lighthearted essays which he prepared while living in France for the enjoyment of himself and his charming lady friends, notably Madame Brillon and Madame Helvetious. It is said he was well liked by the ladies because he equally enjoyed listening to them.

**Mason & Hamlin**
*The Stradivari of Pianos*

**EVERETT**
**PIANOS**
*Finest Toned Spinet Piano Built*

**THE WORLD'S FINEST**
**Cable-Nelson**
*Finest Low Priced Piano Built*

*We specialize in all music for Relief Society*

**Beesley Music Co.**

Pioneer Piano People
70 S. MAIN ST. SALT LAKE CITY, UTAH

**• BEAUTIFUL**
**• HANDY**
**• DURABLE**

A sure way of keeping alive the valuable instruction of each month's *Relief Society Magazine* is in a handsomely bound cover. The Mountain West's first and finest bindery and printing house is prepared to bind your editions into a durable volume.

Mail or bring the editions you wish bound to the Deseret News Press for the finest of service.

Cloth Cover—$2.50; Leather Cover—$3.80

Advance payment must accompany all orders.

| *Distance from Salt Lake City, Utah* | *Rate* |
|---|---|
| Up to 150 miles | .35 |
| 150 to 300 miles | .39 |
| 300 to 600 miles | .45 |
| 600 to 1000 miles | .54 |
| 1000 to 1400 miles | .64 |
| 1400 to 1800 miles | .76 |
| Over 1800 miles | .87 |

Leave them at our conveniently located uptown office.

***Deseret News Press***
Phone EMpire 4-2581
33 Richards St. Salt Lake City 1, Utah

## HAWAIIAN TOURS

Leave once a month. Prices start from $275. Please inquire about these wonderful tours to Hawaii. Next tour leaves September 12, 1959.

## HAWAII TOUR

Latter-day Saint group going to Hawaii November 7, 1959. On all Hawaii tours avoid disappointment and make reservations early, at least one month prior to departure.

## A MEDITERRANEAN CRUISE

Forty-seven days. Leaving October 22nd. Rates begin at $795.

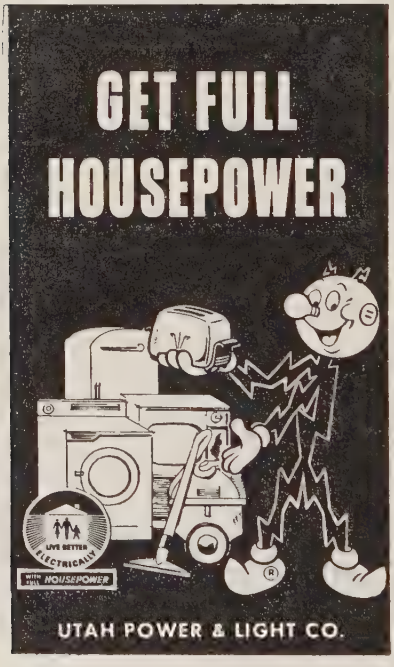
## ROSE BOWL PARADE

We have a Rose Bowl Parade Tour leaving in December. Inquire early and make early reservations.

*Reservations made anywhere in the world, chartered tours or individual.*

MARGARET LUND TOURS

4708 Holladay Blvd.
Salt Lake City, Utah
Phone CR 7-6851





While "The Ephemera" is h most delightful bagatelle, others a so are most rewarding: "Dialogu Between Franklin and the Gout, "The Whistle," "The Elysia Fields," and "The Flies."

Such writing is not among th least of his accomplishments, for proves how he refused to be bur ened down by the difficult, ofte unpopular issues of his French mi sion, but despite what life coul bring he was ever the master of tha most difficult art: genuinely to e joy the living of each day, and th presence of each friend who believe likewise.

In the final analysis we can b somewhat academically grateful t Franklin for his great accomplish ments in our behalf; to be ungrat ful for such is to be less than hu man. But once the brilliance of h mind, the tenacity of his will, an the depth of his wisdom are a knowledged, it is none of these alon which stirs our affections as we fe them stirred. Franklin is a grea man, not so much for what he di as for what he was. Therefore, w know him with our minds but w love him with our hearts.

### *Thoughts for Discussion*

1. Why is Franklin's *Autobiography* popular? What literary skills does exhibit?
2. Why do you suppose Franklin frequently employs irony in his writing
3. How could anyone as busy as Fran lin ever find time to write so many lette dealing with so many subjects?

## *Social Science*

### Spiritual Living in the Nuclear Age

No lesson is planned for Decem ber in this department, due to th holiday season.

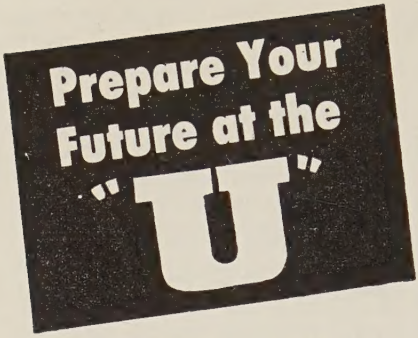
Reap rich rewards in teaching literature with these especially-produced instructional materials.

Available now, $3.75 postpaid from Audio-Visual Center, Brigham Young University, Provo, Utah.

Contents: Six 11" x 14" full-color pictures: Seed Time of the Republic; Monticello, Thomas Paine, Westover, Alexander Hamilton, and Quaker Interior; 14 small portraits of authors for mounting on previous year's map; and a 7" LP disc with music and the spoken word associated with the period studied in the course.

# Announcing the 1959-60 Literature Packet

A NEW NATION SPEAKS




**No other school offers you so much...**

- Unexcelled Study Opportunities
- An Outstandingly Strong Faculty
- Home State Environment
- A Friendly School

A well-rounded study, social, athletic program. You'll find all this... and more at your State University.

**COLLEGES OF INSTRUCTION**

- Engineering
- Nursing
- Fine Arts
- Education
- Law
- Business
- Medicine
- Mining
- Social Work
- Pharmacy

and other fields.

**Dates to remember:**

September 24—Freshmen Register
September 25-26—Other Students Register
September 28—Classwork Starts

**See what the 'U' has to offer YOU!**

For full information write:
Office of the President

**UNIVERSITY OF UTAH**
SALT LAKE CITY, UTAH


## *Birthday Congratulations*

**Ninety-seven**
Mrs. Amelia Hatch Jackson
Ogden, Utah

**Ninety-five**
Mrs. Lucinda Alvira Pace Redd
Monticello, Utah

**Ninety-four**
Mrs. Amanda B. Murray
Logan, Utah
Mrs. Olive Leslie Llewelyn
Salt Lake City, Utah

**Ninety-two**
Mrs. Dora Zacher Arave
Hooper, Utah

**Ninety-one**
Mrs. Susan J. Smith Jarvis
Phoenix, Arizona
Mrs. Emily Springer Coleman
Midway, Utah

**Ninety**
Mrs. Eva Eulalie Monroe
LaGrande, Oregon


**VIDA FOX CLAWSON TRAVEL SERVICE**

Recognized . . . For Experience, Integrity, Service and the best in travel since 1933.

**HAWAII**

Sail on the lovely Lurline October 14th or fly Pan American on November 20th. You will enjoy traveling with our fine group.

Early Reservations Recommended.

For complete information write or phone:

**VIDA FOX CLAWSON**
216 South 13th East
Salt Lake City 2, Utah
Phone DA 8-0303

# Text and Reference Books for RELIEF SOCIETY LESSONS 1959 - 1960

## Theology

1. The Doctrine and Covenants
   (a) Library Edition — $1.75
   (b) Plastic Edition (add 12c postage) — $ .55

## References

2. Triple Combination — $6.00
   Book of Mormon, Doctrine and Covenants, Pearl of Great Price in leatherbound pocket edition
3. The Doctrine and Covenants Commentary — $4.00
4. Documentary History of the Church—7-volume set — $20.00
   (a) Volume I $3.50
   (b) Volume II $2.50
   (c) Volume III $2.50
   (d) Volume IV $3.50
   (e) Volume V $3.50
   (f) Volume VI $2.50
   (g) Volume VII $3.50

## Literature

5. America's Literature—by James D. Hart and Clarence Gohdes — $7.75
   Postage — $ .25

## Social Science

6. Gospel Ideals—Discourses of President David O. McKay — $4.00
7. Gospel Doctrine—Discourses of Joseph F. Smith — $3.50
8. Discourses of Brigham Young—Compiled by John A. Widtsoe — $3.50
9. Pathways to Happiness—by David O. McKay, Compiled by Llewelyn R. McKay — $3.95
10. Home Memories of President David O. McKay—Compiled and written by Llewelyn R. McKay — $3.75
11. Teachings of the New Testament—Lowell L. Bennion — $3.50

Deseret Book Company
44 East South Temple
Salt Lake City, Utah

Gentlemen: Enclosed you will find ( ) check ( ) money order ( ) I have an account. Please charge for encircled (numbered) selections:

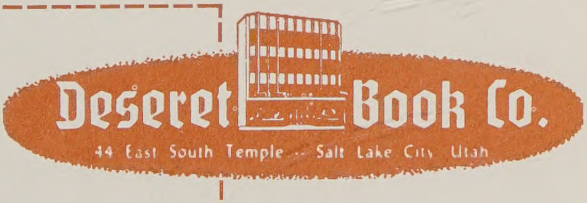
1a 1b 2 3 4a 4b 4c 4d 4e 4f 4g 5 6 7 8 9 10 11

Name .....

Address .....

City..... Zone.... State.....

Residents of Utah include 2½% sales tax.



BANCROFT LIBRARY
UNIVERSITY OF CALIFORNIA
BERKELEY 4 CALIFORNIA

# PEACHES

U AND I

## FRESH . . . FROZEN . . . OR CANNED MAKES 'EM "PEACHY KEEN"

Pure U and I Sugar makes peaches more "peachy" — k in flavor, texture and appearance. No matter how you s them — canned, frozen or fresh — U and I Sugar makes "peachy-keen." Try it . . . you'll see what we mean. Get an extra supply of pure U and I: Powdered, Brown Fine Granulated and Superfine Dessert. Available at yo grocers in 5, 10, and 25 pound bags or handy 1-pound cartons. For all good eating . . . there's no better buy than U and I.